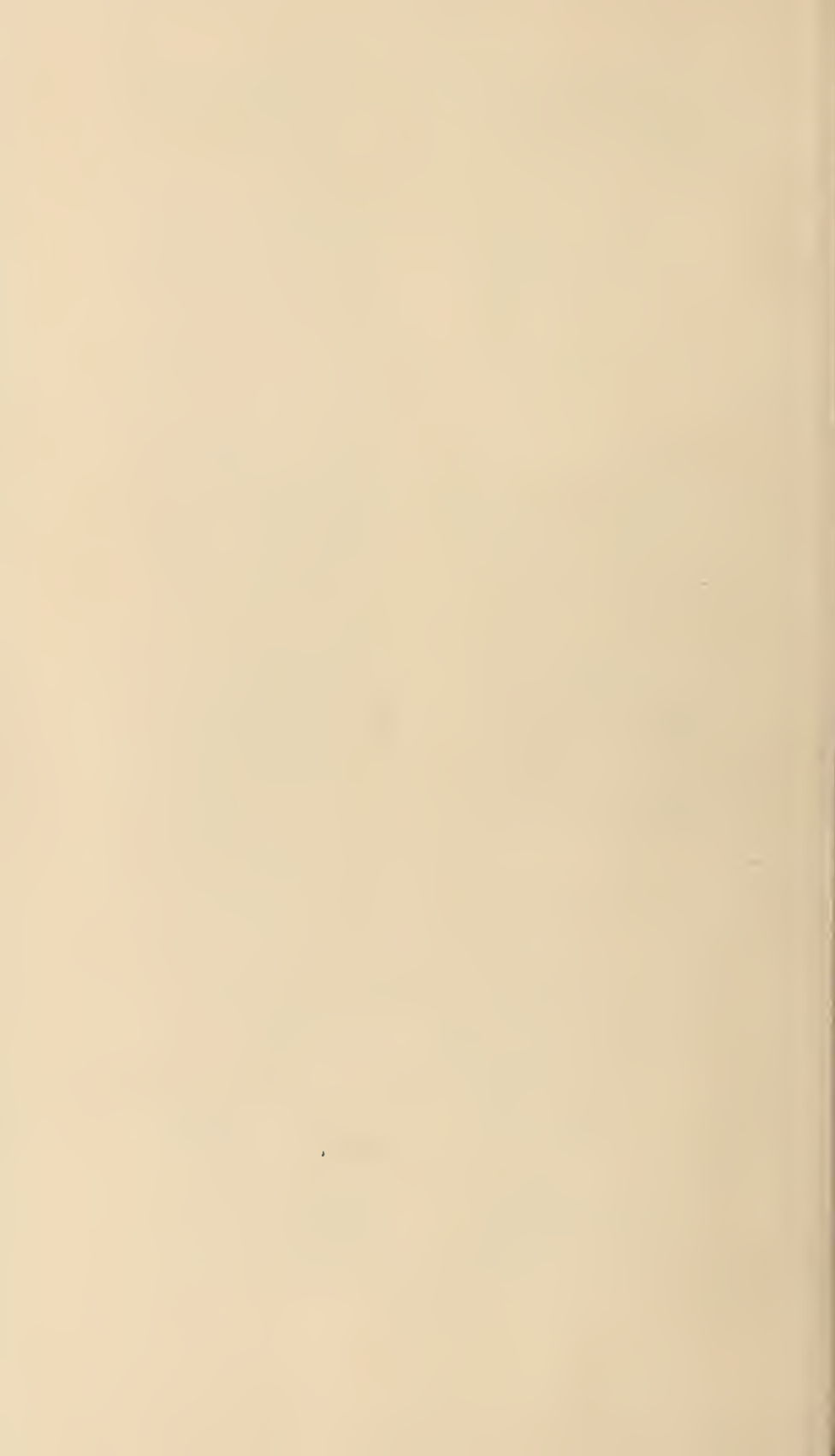


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INSTRUMENTALITIES OF DOING GOOD UNDER THE ADMINISTRATION
OF GOD.

God has, in the main, a settled method in the employment of his instrumentalities for the diffusion of good, and for the accomplishment of his will upon earth. God has various instrumentalities. Sometimes he operates through the agency of men, and sometimes through the agency of elements which are beyond the control of men. Sometimes the agents of his power are seen and known by us, and we understand the manner of their working. Sometimes they are unseen and unknown, and we can only say of the effect, "The Lord hath done it." But it is especially observable that in the employment of his instrumentalities, God is generally very deliberate. Though he has the power to operate quickly and suddenly,—to speak and it is done, to command and it stands fast,—he seems to prefer the other method. Even if the final blow is sudden, he often takes a long period to make preparation for it. If the result bursts upon us at once, as it sometimes does, a careful eye can easily see that the elements were at work and tending towards the result, for a long time before it was developed. The operations of God in nature are gradual and deliberate. They proceed often through many successive, silent, inappreciable influences, but all tending to the one result. The state of the atmosphere at various periods favors the evaporation of moisture. The evaporation of moisture secures the formation of clouds. The clouds produce rain. The rain, as it comes from time to time, mingled with the warm and fertilizing influences of the sun, ripens the harvest, so that the reaper gathers his sheaves with rejoicing. How distant is the series of instrumentalities, or each of them, taken one by one, from the end. Yet they all tend towards it. How deliberate is the march of God's power and goodness, going forth from the early spring to the autumn, through all the elements, working, night and day, to give man food and health, life and strength, and happiness. Like motion transmitted through an indefinite succession of wheels and cogs, the teeth of one working into the teeth of another, so are the works of God. In most instances God permits protracted toil to precede the fruits of that toil and rest from it. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Time and labor, wisely expended, form the history of many days and months, before the last grapes are gleaned, and the garner filled for winter. Indeed few persons reap, for themselves, the

full results of their labor. They set in motion causes, whose effects are of a more enduring character. The inventor of machinery, the manufacturer, the worker in metals, from the miner up to the most expert artizan,—each sows that which others will reap; each plants the field from which other men will gather a harvest. It is the order of things that many persons are, in most instances, employed to bring one work to perfection. By virtue of that division of labor, which is among the elements of civilization and refinement, no one can take to himself the glory of any entire production. Among the materials of every fabric, either in themselves or in the form which they have taken, there are always some in respect to which the workman enters into another man's labors. When God bestows his blessings upon us, as human beings, by human instrumentalities, it is generally in this deliberate manner. The infant, nourished by food and refreshed by sleep, advances by imperceptible degrees to the vigor of manhood. The improvement of every day, and the influence of every day's improvement upon the ultimate result, is not easily computed. But when the iron muscle, the noble figure, the manly bearing, and the conscious dignity of ripened years appear, they bear witness to the efficacy of the unwearied activity of the influences, each in its sphere, which have terminated in such a result. The work of education, physical and mental, is a work of time. Touch after touch of the pencil brings out at last the beauty of the soul. Grain after grain is knocked off from the marble by the graving tool, till, at last, it stands a perfect specimen of sculpture. The light first appears, an almost imperceptible breaking away of the night; at length the morning redness increases; ray after ray is sent up from under the horizon; and, at last, we have the full brightness of noon. We are often interested in observing in history, or in the lesser events lying within the circle of our personal knowledge, how by a combination of circumstances God prepares the agent who is to take an important part in some great event, then prepares the way for him to act most efficiently, and finally gives him success, by making all beings and circumstances subservient to the end which he designs to accomplish by him. For many years, through the manner and form of their early education and the influences governing them, we can trace the mode in which God prepares men for great occasions. This is especially seen in the history of missions,—in their early principles, their first agents, their original operations, their gradual growth, their increasing success. The method of God's government is slow and deliberate. He is not driven by human impatience. He is not hurried by men's enthusiasm. He is not hindered by impediments, before which men faint. In his government, result follows cause in unceasing succession, and each result becomes a new cause, in unvarying round. Every successive event is dovetailed into that which goes before and that which follows after it. Men labor, and others enter into their labors. One begins what a second and a third carry on, and a fourth completes. And this achievement only opens the way for new achievements still, from age to age.

The same principle prevails, where God acts with a less visible intervention of subordinate agency. In punishing the wicked, lightning does not suddenly smite the transgressor. Nor does a swift-winged bird fly to feed his people in famine. It is the order of things that the best results shall be the fruit of a gradual process. No morning dew, nor shower, nor day of sunshine is the single instrumentality in producing a crop; but they all unite their energy. They are all repeated again and again, till the fruit appears. The sick do not ordinarily recover at once, as if by a miracle; but by the gradual

influence of efficacious medicines, or by the recuperative energies of natural constitution.

The same is true of the method in which God effects his purposes of mercy towards men. It is always true that, in regeneration, an individual passes in an instant of time, from the state of an enemy of God to the state of a friend, from being an unbeliever, to a believer; and it is in this instantaneous change, that the Spirit performs his mighty work upon the human heart. But yet the way for this result may, in the divine counsels, have been long preparing; and by an influence now here, now there, God may have been gradually winding the web of his grace around the struggling captive, till at length his opposition is conquered, and he submits, a willing and a joyful subject, to the authority of the Prince of Peace. How deliberate was the process by which God prepared the world for the birth of Christ and the new dispensation. Prophet, and priest, and king died, full of anticipation, and yet the vision tarried; the glory delayed till every thing was ready, and then Christ came. Still further preparation, however, was demanded for the public proclamation of the gospel of Christ; and he lingered thirty years before he took on him his office as a teacher, and began to astonish men with his mighty works. There were reformers before the Reformation of the sixteenth century. Wiclif, who is commonly called the morning star of the Reformation, flourished more than a century before Luther broke the chain of religious thralldom, and bade God's people go free. Every revival of religion is, in like manner, a gradual work. Many glorious results appear nearly together; but this is, so to speak, merely casual. The preparation for those results may have been in some cases shorter, in others, longer; but in all a reality, which time may not, but eternity will, disclose. In that preparation, now an influence was necessary to be called into action here, and now, there. In one place, a difficulty was to be removed; in another, a facility or a susceptibility increased. Memory, in some cases, must be quickened, to recal past impressions. Instruction must be communicated. The sinner must be convicted of sin. He must understand and perceive the rectitude of God's law. He must be alarmed in view of his danger, and led to the cross of Christ. The influences leading to this consummation may be scattered through years. The hymn learned by the lisping infant may have been the first step towards the conversion of the ripe man. A single word, or a sentence from the lips of a pious parent or Sabbath school teacher, a brother or a sister, may strike the key note, whose vibrations will never die away, but chime in with the harmony of the song of the redeemed. A sermon or an exhortation, heard ten years ago, and another five, and another to-day, seeming to fall on vacant ears and to be sown in listless hearts, may be the links in the chain of blessing by which the sinner is drawn to Christ and his soul saved. When the light and the gay sit in the house of God as if it were no scene of interest to them, and float away from it, apparently, as thoughtless as they entered, who can tell but God has been at work with their hearts? The casket of their memory is his; and if he has locked up there an awakening thought or a divine impression that shall result hereafter in their conversion, who shall forbid him? When men are converted, their conversion is not, doubtless, the sole work of the last instrumentality; hut of a series of sanctified instrumentalities, of which the last struck, so to speak, the finishing blow; as every stroke of the artizan's hammer contributes to form the heated iron, till the last completes the work; and, as every dew, and rain, and mist, and damp night, and sunny day contributes its quota to the growing corn, till

the last hot sunshine puts it beyond the reach of detriment by the frost, and secures the certainty of a prolific crop. Hence, if a spiritual effort is not followed by immediate success, it is not certain that it is lost. If an immediate result does not appear, as the fruit of our endeavors, who will dare say that we have labored in vain? If the mechanic does not fashion his instrument by a single blow of the hammer, was the blow misdirected? The rill that comes trickling down the mountain's side, or stealing through the valley, is not the mighty river, pushing its majestic way to the sea. But does it not form a part of it? The dew-drop that lies upon the leaf of the young corn, and in an hour slips down to the root or is exhaled by the heat, does not, by itself, produce the blade or the ear; but does it not accomplish its own part towards it? We ought to appreciate more highly the lesser events and circumstances, which, in the progress of things, may work the grandest and the most benign results. A modern poet has well said,—

“ A pebble in the streamlet's bed
 May change the current of a river;
 A dew-drop, on the infant plant,
 May warp the giant oak forever.”

The missionary Boardman has long slept in dust. How often have his brethren visited the green grave where he rests, and wept that he has ceased from among the living. But when a native preacher returned from the forest, some five years ago, reporting that during his absence he had baptized 1550 Karens, all disciples of Jesus, did we not at once remember Boardman, and think “He being dead yet speaketh?” The time of his labors among that people, and of his death is so recent, that we can easily trace the connection of his instructions with these results. And if that happy teacher has any of the spirit of a Christian, instead of boasting of the conversion of those Karens as if it were *his own* work, he will rather refer it to the teacher by whom he was himself brought to Christ, and this one will refer it to his spiritual father, and so back to their first missionary; while the first missionary will see only God's hand in sending him thither and giving him success, and all will join in the ascription, “Not unto us, not unto us, but to thy name be the glory.”

And so it will be in the conversion of the world. The preparatory work for that great event is going on. Sometimes, in some places, it seems to be retarded: but even then, it may, in some imperceptible way, proceed; or if it is delayed in one place, it is only that there may be a more successful application of power at a more important one. The points at which the work is begun are constantly multiplying. It is as if rays of light were shooting up from every part of the horizon, and meeting in a point over our heads, in whose splendor the whole earth is to be bathed;—not to be illumined by one sun, but swallowed up in one glory;—not to send its inhabitants from local temple to temple, but to be itself the temple of the Lord God and of the Lamb;—not to be any longer the ignorant worshippers of the unknown God; but to send up the purest incense of praise from every household and every heart.

“Let us not be weary in well-doing; for in due season we shall reap, if we faint not.” Let us view every spiritual effort made among us or by us as a part of the great preparatory work, by which souls are to be brought to Christ. We may not see the fruit of all our endeavors. Other men have labored, and we have entered into their labors. We labor, and other men will enter into ours. Let us, therefore, prize every opportunity of doing good. Let us use every sea-

son of prayer, as a means of increasing our efficiency. Let us not boast of the good wrought by us, as if it were our work, and not the work of our fathers; yet not the work of our fathers, but the work of God. And while we ply the work of faith and the labor of love, let it be in the patience of hope.

“Thou canst not toil in vain;
Cold, heat and moist and dry
Will foster and mature the grain
For garners in the sky.

“Thence, when the glorious day,—
The day of God, shall come,
The angel-reapers shall descend,
And Heaven cry, ‘Harvest Home.’”

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SYSTEMATIC CONTRIBUTIONS.

The command relating to the evangelization of the world was issued by our Lord to be fulfilled by the eleven apostles and by their successors in the ministerial office. And, as the Lord has ordained that they who preach the gospel should live of the gospel, it is the duty of all Christians and of others to sustain those who go into all the world, for the purpose of preaching the gospel to every creature. Thus the command is of binding force and efficacy in respect to two classes of persons,—those whose office it is to preach the gospel, and those who are under obligation to aid them in that work, by liberating them from the necessity of occupying themselves in any other engagements. The period during which the command is in force is from the time of its promulgation until its complete fulfilment,—until the gospel shall have been preached to every creature in all the world. A statistical survey of the world shews us at a glance that much is to be done, before the whole world shall have heard the sound of the gospel. There is a class of persons, whose official rank and whose qualifications make it their duty, in the providence of God, to preach the gospel; and there is another class, who have the means to sustain them while they are doing it. God has formed, qualified and deputed these two classes of persons for their several efforts, in reference to the great duty designated. He has also invented the gospel, and rendered it available, in its renovating, sanctifying, benign and saving efficacy, to meet the wants of all mankind. The divine apparatus for the evangelization of the world is, therefore, complete. It remains only that the use of that apparatus by those who are able and appointed to wield it, should be judicious, effective and persevering.

The missionary work is one which requires the constant application of the appointed energies, until the necessity in which it originated is fully met. A benefaction once or twice in a man's life, an occasional effort after a stirring sermon, a mere temporary enthusiasm, is not adequate to meet the wants of a perishing world. What may be necessary to be done, or what endeavors may be spared, in some future brighter and happy age, we cannot tell. But during the life-time of the present generation, at least, we may anticipate the necessity of daily offering the prayer, “Thy kingdom come.” And as long as our sphere is in the church militant on earth, it will be necessary that our contributions should be poured into this department of the treasury of Christian benevolence

in a continual stream. Constancy in these efforts is as essential to the accomplishment of the end proposed, as an enlarging liberality. The earth is made comfortable, and fit for the abode of man, by the regular and constant recurrence of day and night, summer and winter, seed time and harvest. The constant supplies of warmth and moisture enable it to send up from its prolific bosom the annual harvest. The river depends upon the brooks, and streams, and living springs, and humble rills,—to pour their constant tribute into its waters,—to enable it both to maintain its own being, and to waft upon its broad expanse the commerce of the nations. Of what use would be an occasional rush of a fiery comet near the earth's path, if we had not the daily sun? Or an occasional flood, if there were no regular return of dews and gentle rains? Or a yearly freshet, pouring from the mountains, if the river were not fed by constant streams? Or two or three days' provisions for the inhabitants of a city, whose life depends upon an additional supply, day after day, week after week, and month after month? It is of the first importance that the truth be constantly remembered, that the conversion of the world cannot be secured, so far as human instrumentality is concerned, without a constant supply of the means. The command is,—“Go ye into all the world and preach the gospel to every creature.” The preachers of the word must go forth enlarging the circle of their efforts, and pushing the conquests of the cross, till the letter of the command is fulfilled. And, in like manner, the friends and supporters of missions must continue to aid them in their work, by a constant supply of the means. The government at home must furnish food and clothing to their soldiers, regularly and constantly, or their progress in subjugating their foes will be arrested in the midst.

Moreover, as the aids furnished to those who are concerned in preaching the gospel to every creature must be regular and constant, so also they must be gradually increased. The amounts which would sustain our missionary operations in the beginning, will not meet their necessities now. Success itself requires increased effort; the more free is the access of the gospel among the heathen, the more servants of God are needed to proclaim it. The more converts there are, the more spiritual labor is demanded to watch over them, and to reap the new spiritual harvests which their instrumentality has brought forward. The more Christian churches are gathered out of the midst of heathenism, the more ministers are needed to break to them the bread of life. But success may well be met by a thank-offering of enlarged benevolence. Besides, the burden cannot be heavy; for with the increased necessity of contributions, the number of those who have themselves become Christians, and hence the number of those who are actuated by a missionary spirit, is increased, and there are more contributors to meet the necessity of new contributions.

The occasional documents issued by the Committee of the Missionary Union, setting forth the necessity of regular and of enlarged contributions to meet the increased expenditures of the cause, demand our serious and earnest attention. Their requests harmonize with our duties. The word of God teaches us to do what in us lies to save the perishing. Gratitude for the blessings of the gospel should prompt us to wish to diffuse the same blessings. The spirit of Christianity is a spirit of benevolence. It may be said of the missionary cause, and of men's spiritual necessities, as truly as of their temporal ones,—“He that seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

THE PROSPECTS OF THE MISSIONARY ENTERPRISE.

Let us attend to two points by which the missionary cause is commended to our earnest interest and patronage.—1. Its feasibility, and 2. Its cumulative encouragements.

1. The missionary enterprise does not lie open to those objections which lie against many, if not most human enterprises. It cannot be said that the good aimed at by missionary efforts is imaginary and not real. To change the degradation and debasement of the idolater to the pure and elevated spirit of a Christian worshipper, to substitute the soul for forms, faith and love and hope for slavish, but impotent fear, a blessed immortality in prospect, for transmigration or annihilation, to call forth parental love, filial duty and Christian benevolence, to raise woman from toil, hardships and contempt, to kindle the beginnings of heaven, and to pour its tides of joy through the soul of the heathen once profane, obscene, grovelling, worldly and perishing, is not an imaginary good. Compare a Turkish opium-eater, a lying Bedouin, a Hindoo devotee, a fanciful Chinese, a New Zealand cannibal, or an Indian Thug with an humble believer, born of the Spirit, contrite, solemn, holy, sitting at the feet of Jesus and in his right mind, and you will see that no objection can lie against the missionary enterprise, on the ground of its proposing an imaginary, and not a real good. Nor can it be said to have reference only to a distant good. Christianity elevates men as soon as it touches them. The missionary enterprise proposes to be the lever that shall lift men out of the dust, for this world, as well as for the next. Its plan is to renovate society, as well as to regenerate souls. And in the train of our missionary efforts, the cause of education advances as regularly as the cause of religion. The gospel makes an educated nation wherever it is introduced. About twenty-five years ago, the Sandwich Islands were a nation of idolaters, offering human sacrifices and rioting in every abomination. Now, they are not only a Christian people, but they have a newspaper printed in their own language. Fifteen or sixteen years ago, the Karens had not a written language. Now they have not only a written language, but books, and schools, and teachers, pastors and churches, and a religious newspaper in their own tongue. The missionary enterprise trains men for usefulness and honor in this world, and for heaven in the next. It cannot be said that the expense of the enterprise is disproportionate,—being too much paid, for too little obtained. The American Baptist Missionary Union has thousands of native converts gathered into Christian churches, around whom education, civilization and Christianity are diffusing their benign results; and yet it has never expended in a year more money than is required to build four or five miles of railroad, under the most favorable circumstances. If one soul is worth the price of worlds, and might well be purchased by the blood of the Son of God, how can that enterprise be accused of costing more than its results justify, when, through its instrumentality seven thousand saints on earth worship God, who with thousands more will be at last plucked as brands from the everlasting burnings? It cannot be said that the means to carry on the enterprise cannot be secured without impoverishing other departments of life or benevolence. What community, town or village, what parish, or church, or individual, or what commercial, manufacturing, agricultural, educational, benevolent, public or private interest has ever suffered essential injury through the means of the

missionary enterprise? It cannot be said that the power applied is inadequate to produce the results anticipated. It is a sufficient reply to such an objection, that it has produced them wherever it has been applied. Besides, the power on which we rely is not the power of feeble man; it is not words; it is not books; it is not education; it is not mere preaching; but it is the power of God accompanying the word. It is God's work; and is there any thing too hard for him? It cannot be said that we cannot point to the authority or approbation of God. As to the authority, read the New Testament. Our patent is in the gospels, and the epistles, and the promises. As to the approbation of God, we may say in the words of the epitaph over Sir Christopher Wren, in Westminster Abbey,—*Si monumentum quaris, circumspice*,—look around you. Go to the Burman Empire, to Arracan, to Ceylon, to the South Sea Islands, to almost any one of several hundred posts to which you can be directed, and see, in the fruits, whether God has not set the seal of his approval on the work. It cannot be said, that nothing of the sort has ever been attempted until modern times, and that the experiment is unphilosophical and chimerical. This very thing has been attempted before. Read Paul's epistles, and you will see where, by whom, and with what success. Read ecclesiastical history, and you will find a comment on the expression, "they went every where preaching the word, the Lord working with them, and confirming the word with signs following." It is not unphilosophical to seek to turn a man from sin to holiness, from degradation to elevation, from ignorance to science, from vice to virtue, and from earth to heaven. It cannot be said to be a very limited and indirect means of doing good. None, taken in their whole course, through the chain of instrumentalities and results, are more direct, none more enlarged.

An obvious reply, drawn from well known and established facts, or from the word of God, is ready, to meet every possible objection. If it be said, we have heathen enough at home, it may be answered,—But we have the means and the ability to do good to those at home, and to those abroad too. Those who are at home are not, in ordinary cases, so shut out of the means of salvation and removed from the salutary influences of the gospel as the heathen abroad. And if our efforts are needed at home, they are needed a thousand fold more elsewhere. Besides, who is it that gives liberally, and exerts himself efficiently for the heathen, so called, at home? With only a few exceptions, is it not those who are most interested for the heathen abroad? Indeed, the utility of missions is capable of being demonstrated in several points of view. They are useful in promoting the temporal good of the heathen, and their spiritual good,—in elevating, educating, civilizing, Christianizing and purifying them. They are useful in a scientific point of view. The greatest living geographer in the world, the distinguished German, Ritter, has said that he considers one of our missionary pamphlets issued in this country, the best source of geographical knowledge extant for the parts of the world to which its journals relate. They are useful in a commercial point of view. What a market for various articles in this country their operations have produced; what new fields for commercial enterprise they have opened, They are useful for their reflex influence in leading Christians at home to prize their privileges, to be liberal in their benefactions and benevolent in their feelings. They are useful in improving the spirit of piety. A person endowed with missionary feeling will often be at the throne of grace, praying for the perishing; and the fact of his being much in prayer will improve his own religious character.

2. There are many encouragements in respect to the ultimate, complete suc-

cess of the missionary enterprise ; and those encouragements are mostly of a cumulative character. They are perpetually growing. Every item effected is a help towards all that remains to be done. We are not in the case of an army advancing through a country taking fort after fort, and town after town, and leaving a detachment in every fort and town to prevent it from falling back into the hands of the enemy ;—so that every acquisition only weakens the force and diminishes the numbers of the advancing host. On the contrary, as in the swelling current of a river, every rill that it receives increases its tide of power, and rolls it onward with augmented majesty to the sea. If piety is a means of promoting benevolence, every heathen converted, becomes, as it were, a new channel of benevolence, another stream to be added to the life-giving waters. If prayer is a means of converting the world, every convert, bringing another heart and voice to pray for the world's redemption, multiplies the means of making more. A favorable commencement of the work of converting the world has been made. Two great Christian nations, in two distinct quarters of the globe, divide a large share of its wealth, commerce, enterprise and influence. And besides these, as central fires, hundreds of smaller watch-fires are kindled in many points all over the earth. The cold wastes of the North and the sunny South, as well as the East and the West, have been cheered by the rearing of the cross of Christ. Heathen men, of dark skin and of darker souls, have seen its light rising around them. Wise men, priests and chieftains, have, like the ancient Magi, seen his star and come to worship him. And, as in the days of his flesh, the poor, the sick, and lisping children have crowded around him, to admire and adore. The shores of Asia on the south and east, the west, south and east coasts of Africa, and the north coast of America, have been skirted by the radiance of a dawning Christianity, and some of the islands of the sea have been flooded with its noon-day light.

The present effort is more favorable than the one made in the age of the apostles, and extending thence down to the tenth century. The gospel was then carried to all countries in the known world. The cross had its triumphs. But its conquests were not permanent. There are more means of fixing the conquests of the cross now, than formerly. Now religion and education are diffused, hand in hand. Efforts are made to elevate the standard of taste and learning, as well as of morals. The ignorant are taught ; the children are brought up in the principles of science and of the Christian religion. The art of printing will be of essential use in fixing the conquests of Christianity among the heathen. As a literature embalms a nation, so a Christian literature, it may be hoped, will, under God, embalm the Christianity of those nations. The diffusion of the arts of civilized life, the influence of England as a powerful Christian nation, and of other Christian nations, and the influence of commerce, are all helps to the permanent christianization of the heathen, which, in the former evangelization of the world, were unknown. We have also the help of the recorded experience of the past, which is no mean advantage ; and, we believe also, an interest in the work, pervading a larger number of persons of various classes in the community, than in the first ten centuries of our era. The missionary spirit has become prevalent in several different denominations of Christians ; it has especially entered into the breasts of the pious, whose prayers, it may be expected, will be joined with their alms. The promises of God are recorded in his inspired word, which all look to that great end, the subdual of the world to Christ. And with every passing year, and

season, and month, and day, we know the promises hasten,—hasten to their fulfilment. Many things might be stated showing that the tendency to this great consummation is constantly growing stronger,—as the tide of a river flows more strongly as it approaches the precipice, down whose crags it is about to plunge. The ratio of the success of missionary efforts has for a while past greatly exceeded the ratio of the increase of the agencies put in operation. It has recently been as the scripture says, “One shall chase a thousand, and two shall put ten thousand to flight.” “The little one shall become a thousand, and the small one, a strong nation. The missionaries labored in Greenland twenty years before the first convert was reported. Our brethren in Burmah baptized the earliest fruit of the mission not till after six years of wearing labor and discouragement. But now, within three or four years, the labors of one man in the islands of the sea, have been blessed by the raising up of a church of 5,000 members; and a few weeks of preaching in the Karen jungle, not a great while since, added more than 1,500 to the professed followers of Christ.

Christian men and women, set apart as the servants of the living God, have you considered these things; and have they led you to regular, and constant, and liberal efforts to promote the missionary cause? You have enjoyed your Sabbaths and your Christian privileges. The Lord’s table has been spread for you every month, since the day when you were joined to the church. You have had promises, and prayers, and helps, the arm of God, the strength of the Spirit, and the intercession and the blood of the Son: and for all these, how much do you owe to your Lord? Mere prayers or thanksgivings are cheap. They make no demands upon the purse. David said, “I will not sacrifice unto the Lord with that which doth cost me nothing.” We ought not to sacrifice to the Lord, with that which doth cost us nothing. But let every reader seriously answer this question,—At the judgment seat, how much will it appear that you have given to promote the conversion of the heathen? How much will it appear that you have done to secure their salvation? Of how many rejoicing spirits, saved by missionary endeavors and in the train of Christian liberality, can you say, I did my little towards the bringing of these trophies to Christ? Our office, as stewards of God’s possessions, will soon be surrendered. He will soon send his messenger to say to us, “Give an account of thy stewardship, for thou mayest be no longer steward.” As the saint will soon give account of his profiting under the divine word, and with garments of white will stand accepted before the throne,—as the dying sinner will soon enjoy his last offer of mercy, and then perish, delaying and neglecting it,—so shall we each soon make our last, crowning donation to this great cause, and then surrender our stewardship. As often as the clock ticks, one soul enters into eternity, prepared or unprepared, holy or unholy. Some of them are the souls of the idolatrous heathen. We are in the great tide of souls, pressing towards eternity. How near we may have come! We only wait our turn. But while we have opportunity, let us sacredly set apart a portion of our property, of which we shall say in the broken English of the Karen disciple, “This no me money; this Jesus Christ’s money.”

A GLANCE AT THE WORLD.

More than three-fifths of the race of Man are idolaters, though we are near the termination of the sixtieth century of its history, and of the nineteenth century of the Christian era. Nearly sixty generations of men,—numbering forty thousand millions, have lived and died, since Jesus Christ “brought life and immortality to light through the gospel.” There are now one thousand millions on the earth, of whom

630,000,000 are Idolaters,
 100,000,000 “ Mohammedans,
 6,000,000 “ Jews,
 264,000,000 “ nominal Christians.

A few millions more than *one fourth*, have nominally recognized Jesus Christ as the Savior of mankind! Of these,

130,000,000 are members of the Roman Church,
 56,000,000 “ “ “ Greek Church,
 8,000,000 “ “ “ Armenian Church,
 70,000,000 “ “ “ nominally Protestants.

There are, then, 194,000,000 bearing the Christian name, to whom the bible is a sealed book, and only about one fourth of the population of the globe who are permitted to read it, and are favorable to its circulation. Of these, not more than 40,000,000 are professors of any kind of Christianity,—one sixth of nominal Christians,—one twenty-fifth of the population of the world. Of these, not more than 25,000,000,—one tenth of nominal Christians,—one fortieth of the entire population, are the evangelical followers of Christ. Therefore, we have reason to believe, that at this very hour, thirty-nine fortieths of mankind possess unregenerate hearts! In this condition do we find the world, having passed through the revolutions of nearly six thousand years.

It is now nearly half a century since the commencement of the Modern Missionary Effort. The following table exhibits the brief results of what has been accomplished in these fifty years among the heathen:—

2,000 Missionaries,
 7,500 Assistants,
 4,000 Churches,
 250,000 Converts,
 3,000 Missionary Schools,
 250,000 Children and adults belonging to them.

200 Dialects into which the bible is translated.
 32,000,000 of bibles scattered over the earth in languages spoken by
 600,000,000!

But such a table will give no adequate idea of what has been accomplished. If the slightest disturbance of the least particle of matter is felt throughout the confines of the material universe, and the influence of a single thought is perpetuated forever throughout the universe of mind, who shall undertake to limit the influence of a single impulse of good? If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which *two hundred and fifty thousand* can exert scattered among heathenized millions? If one bible left to its leavening influence would work out in time the evangelization of the world, what shall be said of the power which *thirty-two millions* are every where exerting at this moment?

But vast as are these results, *what remains to be done* is still more immense. Only one fortieth of mankind have felt in their hearts the power of the gospel; the remaining thirty-nine fortieths are “aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world;” Eph. 2: 12. When we consider, that thirty-two millions of bibles are abroad in the earth, translated into languages spoken by 600,000,000; let us not forget that only one in thirty-one, on an average, have in their hands the bread of life; that 968,000,000 are destitute, and that to 400,000,000 the bible is a sealed book this very hour. When we consider that several hundred thousand have been rescued from heathenism in the last fifty years, 200,000 of

whom, perhaps, are now alive, let us not forget the millions that have perished in their sins, and the millions that have been heathenized during the same period. Heathenism has been on a terrible increase for centuries. *It is a startling fact, that the disparity between the friends and the foes of Christianity, between the disciples of the Savior and unconverted men, is greater, vastly more so at the present time, than it was fifty years since.*

Such, indeed, is only a "glance at the world," a mere *coup d'œil* upon this vast missionary field,—this terrific moral harvest, which so deepens and widens and waves in the distance!—*J. L. Batchelder.*

American Baptist Missionary Union.

MAULMAIN MISSIONARY SOCIETY.

Extracts from the Eleventh Annual Report.

(Continued from p. 144.)

The Burmese Boarding School

Has been, in general, conducted in the same manner during the present, as reported the past year, except that a department has been added for boys of another class in English studies *only*, the expense of which has been entirely borne by the parents or guardians of the children. This branch was commenced in January, with only five scholars, and has increased to upwards of twenty. The average number has been about fifteen.

The Burmese boys' department has averaged fifty-five.

In the female department of the school there has been an average of thirty.

Total average one hundred scholars.

The proportion of day to that of boarding scholars, has for several years been increasing; but the former, in point of numbers, still falls a little below the latter.

The accounts of the school for the past year, not having yet been closed, cannot at present be precisely given. They will (including the three departments) probably amount to about 3,500 rupees. It is expected that half of this sum, at least, will be paid by those residing in this place, and it is hoped that the day is not distant when the entire expense of the schools will be met by the inhabitants of Maulmain.

Items of expenditure, such as board, clothing, &c., are still furnished at the same low rates as mentioned in the last report; the same branches have in general been taught as therein indi-

cated, and the improvement made by the scholars has afforded satisfaction to their teachers.

A steady progress may be observed, toward a proper estimate of a sound and enlightened education, as well in the minds of the community generally, as in those of the scholars; and not the least satisfactory feature in the present condition of the schools is that which evinces a state of moral improvement very far in advance of what its early history exhibited.

The last report mentioned nine of the scholars as having been baptized on a profession of their faith in Christ during the period to which it referred. These have, in general, continued to adorn their profession by a correct deportment.

During the present year four have been baptized,—one now a scholar, and three previously scholars, and still connected with the school. Others are expected soon to follow their example and publicly profess their faith in Christ. The general interest manifested by the scholars, in obtaining a knowledge of the word of God, in meetings for social prayer and in singing praises to God and to our Redeemer, attest the school to be, what it professes to be,—a *Christian school*, that is, a school where the authority of Christ is acknowledged and his name revered.

Having been blessed of the Lord, the school has been made a blessing to others. It has been made a channel through which the waters of life have flowed in every direction to the multitudes around us. When we say that God has made this school a blessing to multitudes, we refer not only to the fact, that the numbers are constantly increasing who seek to enter it,

but also to *another fact*, not less important to the interests of religion, that through the influences of this school on the community, Christian day schools are now established in various parts of the town, where, till recently, we have labored in vain to maintain them. We see more distinctly the blessing thus conferred on the community, when we consider that these schools are not only nurseries of religious instruction, as schools, but that several of them have thus become regular preaching stations, second in importance to no others in the town. No other mode of labor which could have been adopted would probably have brought so many Burmans, who were strangers to the truth, under the direct and stated preaching of the gospel.

Again, we feel constrained to acknowledge the blessing of God on this school, and take fresh encouragement in our labors, when we consider the fact, that the greater portion of members received into the Burmese and English churches here for the past two years, have been such as were, at the time of being so received, or had previously been, connected with this school.

Thus, while it has been our aim to acknowledge God in all our ways in this school, and to fulfil, to the greatest possible extent, the last command of our blessed Savior, "Go ye into all the world and preach the gospel to every creature," he has not failed to bless us with his favor.

Your prayers in its behalf are earnestly entreated, that he will *daily* shed down upon it the saving influences of his Holy Spirit.

Day schools in Maulmain.

With the funds supplied by the Society, four Burmese day schools, taught by native Christians, one at Dinewoonquin, one at Tavoyzoo, one at the south end of Moung Gan's village, and one at Mopoon, have been commenced. They have not been in operation long, but a good number of children have learned to read and write their own language, and several have commenced the study of arithmetic. Religious books are daily used in the schools, religious instruction given, and the exercises commenced and closed by prayer; on the Sabbath, too, the children are required to assemble for religious worship, and the parents frequently come and listen

to the instructions given to their children.

It is natural that the inquiry should be made, "What results have followed these labors?" With regard to the result of missionary effort among the Peguans and Burmans, we are able to state unhesitatingly that the prophecy, "Many shall run to and fro and knowledge shall be increased," is being verified among them. The people are becoming acquainted with the leading doctrines of Christianity. They have learned that Christians believe in an eternal God, the Creator and Preserver of all things, and that Jesus Christ, his Son, is mighty to save all who will put their trust in him, from sin and hell; and the conviction is gaining ground that this is the true religion. Very few in comparison with former years are inclined to dispute,—most listen respectfully when addressed either by a missionary or native assistant, and many acknowledge the truth of what they hear, and here and there one appears desirous of becoming interested in the "great salvation." There are several very interesting cases of inquiry. One woman, upwards of eighty years of age, appears to be on the point of embracing the truth, and becoming a decided Christian; several of her children also listen very attentively to the preaching of the gospel, and acknowledge their conviction of its truth. In every part of the town, and in Amherst, and in the country villages, many manifest a friendly spirit, and are pleased to have the assistants visit them and converse on religious subjects. Many, too, are anxious to place their children in the mission schools, although they know they will receive religious instruction. A great change in this respect has taken place within a few years, and affords encouragement to persevere in our labors.

There are obstacles in the way of the conversion of the Burmans and Peguans, but "the weapons of our warfare are mighty through God to the pulling down of strong holds." The gospel has proved the power and the wisdom of God to the salvation of some, and there never was less ground for discouragement than at the present.

The Karen Theological Seminary

Was reported so fully in the last Annual Report of the Society, that a minute account of its labors, the past season, would be mostly but a repetition of what was then presented, and

is therefore unnecessary. The sixth term commenced on the 18th of April and closed on the 2d of October,—present, twenty-five pupils. The studies pursued were about the same as in previous terms, except that more attention has been given to the Old Testament than had before been done. (For remainder of report of the Seminary, see Mag. for April, pp. 108-9.)

The Karen Normal School

Has been in progress during the last year, as heretofore. Additional pupils have been received, and some have been dropped for want of sufficient promise, either of ability or of disposition, agreeably to the original design of this school. It is not intended to retain any but the most promising. The whole number of pupils the past year was thirty-six, twenty-one boys and fifteen girls. Their course of study has been the same, as named in the last report of the Society. They are making good progress in the various branches assigned them, and in the English language, through which they receive all their instruction. For capacity and for moral character, it is not seen that they fall below an equal number of European children.

During the past year, the school has enjoyed the untiring services of Miss Vinton,—and the results, *thus far*, are in all respects fully equal to our most sanguine expectations. Five of the pupils have, the past season, been received by baptism into the church, and others trust that they have been made new creatures in Christ, through the power of the Holy Spirit.

Mr. Binney presents his grateful acknowledgments for the liberal donations made to this school, as also for those made to the Karen Theological Seminary.

Sgau Karen Boarding School.

This school commenced the 1st of April, under the care of Rev. N. Harris and lady, and continued six months. The average number of pupils per month has been seventy-five,—sixty-five boys and ten girls. About sixty of the boys have studied, more or less, reading, writing and arithmetic. Of the older classes, about twenty have studied surveying. Of the girls, there has been one class which has studied natural philosophy.

The expenses of the school for six months, including board, clothing, travelling and assistant teachers' wages,

have been rs. 741 7 1. Average expense for each scholar per month, rs. 1 8 8.

We have the privilege of acknowledging 200 rupees received from the Maulmain Missionary Society toward the support of this school.

It may be said that the greater part of the pupils were members of churches before they came to school this year, or they were cherishing the hope that they had passed from death unto life. During the term of school, fourteen were baptized on profession of their faith in the Lord Jesus Christ. Six others have asked for baptism; and it is hoped that the remainder, if properly instructed, will, by the Holy Spirit's influences, be led to "choose that better part which shall never be taken from them."

From what has been presented, it will be seen that this Society has, for most of the past year, sustained ten assistant preachers, and recently, one reader of the scriptures, and has also materially aided nine schools, embracing nearly four hundred scholars.

Contributions of native Christians.

From the reports of several past years it will also appear, that the native Christians have been accustomed to contribute to its funds. For the advancement of the same object, the Karen church at Dong-yan has formed a missionary society, and designs to support one or more missionaries. To this it may be added, that the Burmese church in this place have had a similar society for the past three years; which has raised annually more than 300 rupees, and has supported the whole time two, and a part of the time three, native missionaries.

In the Burmese department, there has been much to afford encouragement in sustaining schools. In the boarding school, especially, may be seen the genuine fruits of faith in Christ; and if the Burmese *day* schools are allowed a due share of attention, we may hope that they will be attended with similar results. The former has unquestionably done much to prepare the way for the latter, by disarming prejudice against Christian schools, and establishing a general belief in the minds of the natives that their own systems of education are far inferior to those adopted in these schools. Under these impressions, four Burmese day schools, as already mentioned, have been established during the past year,

and are still in progress, most of them with excellent prospects and under a decidedly Christian influence. In connection with these schools, the Rev. Mr. Haswell has frequently preached the gospel to listening multitudes, and given much religious instruction in a more private way, and not without some fruit of his labors. The Rev. Mr. Stilson has also usually preached at one of the school houses every Sabbath evening to interesting assemblies. The Rev. Mr. Stevens has frequently preached at the different stations; and at the Obo day school house and neighborhood, the Rev. Mr. Mason has preached on Sabbath evenings a part of the year. The labors thus performed, in conjunction with the teachers of the schools, who daily conduct religious worship with the scholars, give religious instruction and teach religious books, cannot fail, with the divine blessing, ultimately to produce most cheering results. Such indeed are, to some extent, now apparent.

We are not left, therefore, to contend as those who beat the air. The same gospel that raised our ancestors from a state of heathenism, and has brought us to our present elevation as Christians, has, within six or eight years, converted as many thousands of Karens, and numbered them among the children of the Most High; while its holy doctrines, brought in direct contact with those of Buddhism, have been observed undermining its sacred bulwarks, and making a steady progress in subjugating to its sway the judgments and the hearts of the more self-righteous Burmans and Talings.

CHINA.—Letter of Mr. Dean.

While resident at Ningpo last autumn, Mr. Dean took the opportunity to visit a few places in the neighborhood; and on one occasion, a few days before his departure, accompanied Dr. Macgowan and the Rev. Mr. Jarro to a city distant from Ningpo about 150 *le*, called

Fung-Hwo.

This is a Heën city or walled town of the third class, containing about forty or fifty thousand people. It contains, like other towns of this class, its Confucial temple, hall for examination, various idolatrous temples, and buildings for ancestral tablets. It has

also a foundling hospital with two hundred or more foundlings, most of whom are put out to nurse in private families. The town is situated up near the base of the line of hills which surround the plain, at the centre of which Ningpo is situated. On leaving this central city of the district, we followed up one of the branches of the Ningpo river in a south-western direction, but by a winding course, till we came, after eighty *le* from Ningpo, to a little village called Nain Dú. This we reached during the night; and after exchanging our large boat for a small one adapted to the shallow stream we were to follow, we left this place just as the rising sun was reflected from the dew-drops, which were suspended from the mulberry trees planted along the banks of the stream. This was but a mountain rivulet, whose clear waters run gently over its clean bed of white sand and pebbles. This contrasted beautifully with the wide rivers of muddy water, so common in this part of China. Usually the majestic rivers here at high tide rise nearly to a level with the plain which stretches off from the banks; but the banks of this little stream rise eight or ten feet above the water, and near these banks were gardens of tea plants with the white flowers, ripening seeds and green leaves on the same branches. We stopped at different places and gathered flowers and seeds of this famous plant, whose leaves are in daily use by every house-keeper in the civilized world. On our way we passed frequently, on the banks of the river or off a little distance on some eminence, or embowered in a grove of trees, idol and ancestral temples, with here and there an ancient spire, rising seven or nine stories high, as a mark of the superstition of the people; some of which were covered with grass or small shrubs to their top, proving their antiquity.

Just before reaching Fung-Hwo, we landed in its suburbs at the foot of a covered bridge, which forms a thoroughfare across the stream and at the same time a line of shops and market stalls on each side extending across the stream, which here is about 200 feet wide. On the bridge were fruit stalls, cakes, vegetables, hardware, artizans in brass and iron, tailors, barbers, &c., while the throng of people constantly passing rendered it difficult to press through the crowd. We succeeded in crossing and re-crossing this bridge, which was sus-

tained by three buttresses of stone, beside those on each bank, so high that large boats could pass under it, being about twenty feet above the water.

The suburbs on each side of the bridge contained several thousand people, and the shops were well furnished with provisions and clothing; among the latter were a good assortment of furs and silks. We soon procured here a sedan chair made entirely of bamboo, with a cotton cloth thrown over the framework, to shield us from the sun, and started off to the city a mile or two distant.

On our way we passed some water-wheels used in pounding rice. This was the first instance in which we had seen in China water power employed to save manual labor. The whole was of the rudest kind, being a mat-shed, in which were a line of half a dozen stone mortars; a stone pestle was passed through the end of a lever ten or twelve feet in length, with the fulcrum near the walls of the shed, the short arm of the lever passing outside where the shafts passing through the cylinder, as it turned by the water-wheel, pressed down the short end of the lever, when the pestle, at the opposite end, was left to fall by its own weight into the mortar. The water-wheel was not above seven or eight feet in diameter, — an under-shot wheel, — with a slight head water gained by conducting a part of the stream by a dam of rough stones. One mill would perform the work of five or six men. The people told us that a little further up among the mountains, water was employed for turning stones in grinding wheat, rice and buckwheat; all of which are found in this region. In passing through the market of the town, we were surprised to find beef in different places and considerable quantities exposed for sale, and where it was not possible to expect other than Chinese consumers. The market was also well supplied with pork, kid, fowls, with wild ducks and geese, and pheasants. Wild game is also common at this season of the year at Ningpo and Shanghai. Pheasants for twenty-five cents a pair.

Fung-Hwo, since the late rebellion three or four years ago, has been regarded as an unsafe place to visit by foreigners; and, indeed, the people of Ningpo have regarded its inhabitants with some fear, since they at that time had their city walls for some days or

weeks covered with the military from Hang-Cháu, to guard them against an invasion, which had been either threatened or feared from the people of that district. They had been incensed, it would seem, by the extortion of their local officers, who in collecting the government revenue had added a large percentage for their own personal benefit. When their wrongs were redressed, they became quiet and peaceable.

Tracts distributed — Fewness of readers in China.

During our trip, a few tracts were given and some conversation held with the people on religious subjects; but giving books to the Chinese here, as elsewhere, gathers a clamorous crowd and is attended with little good. Few of the people can read, and those who can would much rather receive a copper cash (the *fifteenth* of a cent), than the best volume of a Christian book that could be made. They seek books because they are given; if offered for sale at any price, there would be few purchasers. The number of intelligent readers in China has doubtless been greatly overrated, and the number of anxious *students* of divine things among the Chinese must be extremely rare. At Ningpo, a city perhaps second to none in this region except Hang-Cháu and Sú-Cháu in point of purity of language and learned men, we were told that among the males not one in ten, some said one in twenty, and one Chinese scholar said not more than one in a hundred, could read a book understandingly; and as for Chinese *women*, he said he had seen but *one* in the city who could read. It is believed that the amount of good to be expected, by the general distribution of books among the people who have not the privilege of *oral* instruction in Christianity, will prove to be very little. We saw one Chinese ford the stream to reach our boat for a book; but we have no proof that he or any other will read more than its title page. And we have heard that Chinese have "begged for books with tears in their eyes;" but it has seldom been our lot to see the Chinese weep, unless for the loss of their money, or while facing the north wind. We have seen them *laugh* while speaking of the death of a friend, and we have seen them wail and weep at funerals; but both the wailing and weeping suddenly stopped at the signal of the presiding priest, or at the

entrance of a foreigner, who might excite a smile among the mourning group, who would then proceed with their sorrows as if nothing had happened. This office is generally performed by the women; while the sons or brothers of the deceased stand with their white cap and white dress, as dignified as a block of marble.

Chin-Hae — Lih-kong — Chapú — Passage to Shanghai.

I left the friends at Ningpo the last of November, all in comfortable health and encouragingly employed in their work, and went with Mr. Lord to Lih-kong, to inquire for a passage to Hong-kong. We went down the river from Ningpo to its mouth, some ten or twelve miles, in three or four hours; and at Chin-Hae exchanged our boat for one that would take us out to sea. While this exchange was being made I walked through the town, which is walled and contains 20,000 or 30,000 people. We engaged a boat for half a dollar to take us off to Lih-kong. This is an island some ten or twelve miles from Chin-Hae, and five or six miles long. It has a pleasant valley running across it, and on each side are tea-gardens and other shrubs, giving the island a pretty appearance. The islands in the neighborhood of the mouth of Ningpo river are hilly, like the southern coast and the neighborhood of Hongkong, though not so barren as at the latter place.

From Lih-kong Capt. Priestman, of the "Ternate," kindly gave us a passage in his own boat across the bay of Hang-Cháu to Chapú, from which place we proceeded overland to Shanghai. While crossing the bay we passed near the spot where the lamented Lowrie was thrown overboard and drowned by Chinese pirates, but a gracious God preserved us from danger and prospered our way. At Chapú we spent six or eight hours in walking through the city and back on its walls, getting a good view of the Tartar city within the walls of the town, which is also surrounded by a second wall; and from the walls enjoyed a fine view of the extensive plain stretching off towards the north and west, and covered with cotton fields now reddened and dead from the late frosts, which have left ice on the water in some cases three-eighths of an inch in thickness. The passage from Chapú to Shanghai lay through a rich silk and cotton district and a lovely country,

well watered, and ornamented with farm houses, and groves of trees around the resting places of the dead.

I am now at Mr. Goddard's, and expect to leave in a day or two for Hong-kong. Mr. Tobey and wife left here for the United States a few days ago in the "Houqua." Mr. and Mrs. Percy, from the Canton station, have just joined the brethren here of the Mission of the Southern Baptist Convention. It appears a time of general health here, and my own health has been as much benefited by this trip perhaps as it was by my visit to the United States. I hope soon to resume my efforts with new zeal at Hongkong, and bespeak the prayers of my friends of the Board that I may not labor in vain.

GREECE.—Extracts from Mr. Arnold's Journal.

(Continued from p. 150.)

Oct. 11. Another letter from Zante to-day. K. writes that he is still confined to his house by day, partly on account of the still excited state of the populace, and partly for want of suitable clothing. He has, however, ventured out in the evening. Mr. P. writes very strongly in praise of K. He says, "The evening after my arrival, I had the pleasure of embracing our beloved K. I seemed to see the face of an angel; and truly he is altogether changed. His sufferings have, as it were, sanctified him. His prayer, immediately after we met, was in the highest degree earnest and affecting. He acknowledged to me that he never knew what true prayer was until on the day of his persecution, while in the house of the bishop, when his heart was opened in unreserved communion with God in prayer for the conversion and salvation of his persecutors. It is impossible to describe what K. suffered on that dreadful day:—insomuch that you would suspect me of exaggeration, if I should undertake the description. And besides, I choose to omit it, because I think it is unbecoming in a Christian to recount such things, having always in view the incomparably greater sufferings of our Divine Redeemer." He adds, "Our only friend is M. (This is the young man I mentioned in my letter of Sept. 12th, as having gone to Zante with K. K. says of him, 'I think I perceive in him some evidences of regeneration.')

visits us, and with him we read the word of God. But the rest, who formerly met with us, behold us from a distance." Again he says, "On the coming Sabbath we shall invite our acquaintances, and whomsoever we meet, to my house, to read the scriptures with K., and may God be our helper. We hope in him alone, and, therefore, we shall not be confounded."

It would be gratifying if this were *all*. But — writes me in a less satisfactory tone as it regards K.

Mr. Arnold here alludes to some injurious reports which existed in regard to K., that he has been under the bishop's censure for a year or so, for immorality. He adds, however,

I am slow to believe this charge, having heard nothing of it until *after* K. became a stigmatized person on account of his Protestant sentiments; and yet I can hardly feel at liberty to disregard it altogether. May the Father of lights and mercies direct my judgment and practice aright in this perplexity.

15. At Greek service this morning sixteen persons present. Preached from Job 22:5.

17. Another letter from Mr. P. today. He writes as follows with regard to last Sabbath. "I have been with K. the whole day, and with three young men,—my relations,—who for the first time have joined us;—the one a very promising young man, the other two, out of curiosity, rather than any thing else; still they liked very much our explanation of the subject,—justification by faith. We tried every means in our power to make them understand it, referring to many parts of scripture. They expected to hear a sermon on the subject; but we represented to them that it is better to explain *scripture by scripture*, which leads to a deeper investigation of it, and just as the Spirit of God may lead us, after praying for his guidance."

22. At Greek bible class this morning, had between twenty and thirty. One old priest came for the first time. We read the first chapter of Galatians. The old man seemed quite satisfied with the earlier part of the exercise; but when we came to the 19th verse, he had much to say about the family of our Lord's mother, how Joachim and Anna, her parents, were a long time childless, and how fervently Anna

prayed for children; and when he saw that I had very little reverence for these *traditions of men*, he showed displeasure; and on my asking him where he had learned all this, as the scriptures do not even so much as give us the name of the mother of Mary, and if they do of her father, it certainly was not Joachim, he went out abruptly.

At the English service in the evening about fifty-five were present. Preached from Micah 6:8.

29. Preached in Greek this morning, exposition of Acts 4:13-22. About thirty were present, mostly young men. After sermon several stopped to hear, while a young man, who has often distinguished himself on these occasions as a zealous champion for *orthodoxy* (as they commonly call their *own doxy*), disputed with me about the authority of *councils*.

31. Mr. P. writes from Zante, "Two days ago the Director of my school, (he is teacher of English in the government school,) Mr. —, shewed great concern about the books I used, saying that there were reports in circulation of my using forbidden books, and not the ones mentioned in our regulations. I understood immediately that he referred to the 'Dairyman's Daughter,' which I had recommended to my pupils for translation into English; (he is speaking, of course, of the Greek translation of this tract,) and although it has been in use for two years, and no complaint has been made by the parents or friends of my pupils, he forbids its use for the future. He also asked me to limit the reading of the scriptures to once a week; but I referred to our *articles*, and the thing dropped at once. He said he would write to Corfu about it, and also about his forbidding the tract,—'The Dairyman's Daughter.'"

Letter of Mr. Arnold.

A letter of recent date (March 9) gives less encouragement in the case of K.

The subject which was chiefly occupying my attention when I forwarded my last extracts from my journal, has continued to be a theme of thought and of some anxiety, and has not approached much nearer (except in point of time) to a definite and satisfactory decision. I allude to the case of K. I have received letters from him almost weekly since that time. These letters

have not, on the whole, tended to increase my confidence in him. He has now, influenced, probably, by a hint from me, renewed the proposal to open a room for social prayer and occasional preaching. If this measure is not now carried into effect, he will probably leave Zante and seek employment elsewhere. He says it is impossible for him to remain longer under his parents' roof, and that he has only been allowed to stay so long, on his promise to leave during the present month. He writes me that Mr. P. has offered to contribute \$5 per month towards raising the sum necessary for carrying the proposed plan into effect. I have ventured to respond to this, by offering to add as much more as they will raise among themselves. I had some hesitation in doing this, not knowing what means will be put at our disposal this year; but if there are persons in Zante willing to make sacrifices for sustaining such an enterprise, for the good of souls, and if they have sufficient confidence in K. to contribute for his support, in order that he may devote himself to the work of religious teaching, both by formal discourse and by familiar conversation, I will not believe that means will be withheld from us to do at least as much for them as they are willing to do for themselves.

Greek and English services.

My Greek service has been very variable since my last report. In the months of October and November I had sometimes twenty or more hearers; but toward the latter part of this time, they were of such a character that I could have little hope of profiting them; and once or twice their behaviour was so disorderly that I had doubts whether it were expedient to admit them. * * * * These things are trying, and in a measure discouraging; but they have not left me quite destitute, either of patience or of hope.

Our English service on Sunday evening has been rather more fully attended of late. The average attendance is just now quite as large as it has been at any former period, say seventy or seventy-five. At the beginning of this year, I commenced a course of lectures on the Epistle to the Romans, in place of the former prayer meeting on Thursday evening. The attendance had become very small, and I hoped by this means to secure some increase. In this I have been partly successful, though

the number now is not more than fifteen to twenty.

Religious inquiry and discussion.

Several circumstances have lately called the attention of the community with more interest than usual to religious questions. The occurrences in Zante last September are not yet forgotten. Since the shackles of the press have been broken, papers have been commenced in each of the principal islands. How far these will be open to the expression, in words of truth and soberness, of religious opinions differing in any respect from those of "the established church," it is hardly time yet to judge. It is an interesting fact, that the first instance of a prosecution under the new law in relation to the freedom of the press, arose out of a religious discussion. A Greek gentleman of Corfu had published a work in opposition to the primacy and temporal power of the Pope. The Corfu paper (*La Patrie*, printed in Greek and French,) had criticised this work somewhat severely, pointing out statements and positions contrary to the doctrine of the Greek church, some of them tending to Protestantism, and others to sheer infidelity. The author, Dr. Dandolo, wrote a reply to this critique, which the editors refused to publish, alleging that as he was not personally attacked in the article in regard to his work, he was not entitled to the benefit of the law securing the right of defence to every one so attacked. Not satisfied with this, Dr. D. brought an action against the editors, which resulted in their favor. The trial drew a great concourse of spectators, or rather auditors, and the would-be Defender of the Faith was held up to public odium by the counsel for the defendants as a heretic and a Protestant, to the no little irritation of the populace.

Another incident has caused considerable remark, in which, I am told, I have come in for no small share of censure. Our br. Chapman, who was overseer of the keepers in the prison, gave some tracts which he had received from me, to some of the prisoners. This was, I am informed, a violation of the regulations of the prison, and, if so, he was certainly censurable. However this may be, he was immediately dismissed from his place, and remains now without any means of support for his family. The paper, in mentioning the circumstances, omitted altogether

the above aspect of the case, and represented him as having given the books with the design of proselytism. The article ends as follows:—"You, gentlemen, who are so eager to make proselytes, we beg you will let us alone, if you wish us to let you alone; otherwise we will show you which is the true faith, and what the doctrine of toleration means." By request, I have sent copies of the tracts to the palace, from the examination of which it will sufficiently appear, that the only proselytism which they aim at, is to convert men to "repentance towards God, and faith in our Lord Jesus Christ."

The old calumny of our *buying* proselytes seems still to find some credulous enough to believe it. A young man came to me not long since, wishing to be instructed *in private*. I told him that the only benefit of *knowing* the will of God was that we might *do* it, and that *doers* of it could not be *secret*. But as he said he wished to know something more of the doctrines of Protestantism before he committed himself publicly, I appointed certain hours for him to come, and selected for reading at our first meeting, a portion of scripture suited to explain the radical distinction between the friends and the enemies of God. He came; and after we had spent the appointed hour in the examination of this, preceded by prayer, he asked me whether I *received* pay from my scholars, or *gave* pay to them. This was his last lesson. He came the next day to say, that he found it would be impossible to come to me *here* without being known, and that would be to sacrifice his good name altogether: if I were going to any other place, where he was not known, he would be most happy to be my scholar; but as it was, he must forego my instruction. Thus our acquaintance ended, very much as I had expected. I endeavored to improve the two or three opportunities which I had, to instruct and warn him, anticipating from the beginning that my opportunities would soon be at an end. There is comfort in the thought, that among many such there may be here and there one, who will remember after many days the words which seem at the time to be thrown away. At any rate, every such instance becomes to *one* person at least a practical refutation of the calumny that we persuade men to change their religion by giving them money.

FRANCE.—*Letters of Native Preachers.*

The following are from Mr. Lepoids to Mr. Willard.

Chauny, Dec. 11—13, 1848. The sole cause which prevented me from writing to you sooner, is my great occupation at this moment, especially at Chauny, where some young people, whom I am instructing, and who, as well as their relatives, give me much hope, absorb a great part of my time. I thank the Lord, my health is good as well as that of my family; may this be the case with you all.

One more year has rolled away, my brother, and how fruitful has it been in important events. When I said to you in my report of 1846,—“Let our enemies then awake,—let them exert all their power against us, let them smite; as for us, we ought to rejoice, for it is thus they will destroy themselves, and all will then see that nothing can be done to the injury of the truth,”—we were far from thinking then, were we not, dear brother, that this was to happen so soon? Yes, all the promises of our God are yea and amen in him;—why, then, have we so little faith? You know all the blessings which the Lord has poured out upon us this year also; souls awakened, chapels opened, twenty-six persons baptized and added to our church, all has contributed to fill our hearts with joy. What shall we render to the Lord? All his benefits are upon us. May it please our God to give us more capacity, more fidelity and love, that we may do good to souls and glorify his adorable name.

Jan. 16, 1849. “There is nothing new under the sun,”—you understand it, then, we are, as ever, persecuted and blest. Persecuted, no longer indeed by the secular arm; this year it is defamatory, odious and black calumny, perfidious insinuations, which are in the wind in season and out of season, according to this Jesuitical maxim,—“Calumniate! calumniate! it will always turn to some account.” Flattery is tried with our friends, promises, threats, and shameful intimidations; to one they say, if you do not thus and so, we will form a league against you,—we will take away your customers, the confidence which they have in you, and we will tear down your house. From another, (poor mother!) fanatical Catholic relatives come and take away her child with a savage barbarity, and

that with the consent of her husband, lest that dear child should be brought up in the religion of the gospel. Elsewhere persons are sent to trouble our meetings, to insult us; and they watch but for one act, one word from us, to accuse us of troubling the towns and villages of the land. You are not astonished at this, doubtless, dear brother;—the Master has warned us of it. Nevertheless, as I told you, in the midst of all these things we are abundantly blessed by our God. Chauny, Bethancourt, Salency and all our other places, are very promising. Also a wide door is opening,—is open at this moment, for the preaching of the gospel at *Givry*, (on the other side of Cailouel mountain,)—nearly 200 persons came there to hear me last Friday, and I hope that next Friday there will be more. I am to go this evening, God willing, to make a declaration to the mayor of *Uny-le-Gai*, and officially open a place of worship; for the inhabitants of that commune, who have already heard the dear brethren Cretin, Hersigny and Besin, now call seriously for the gospel. A man who formerly persecuted his wife for the sake of the word of God, is willing now to lend us his house.

Last Sunday, at Manicamp, I had the pleasure of seeing a man who seemed to be near the kingdom of heaven, and who supplicated me to go and see him at his home (at —, two leagues southwest of Manicamp,) because several persons there desire to hear me.

The harvest! the harvest!

—
Mr. Foulon to Mr. Willard.

Mr. Foulon, in a letter of Jan. 30, has the following:—

Three weeks ago a man arrived at my house on horseback,—it was 7 o'clock, P. M. "Quick," says he, "Mr. Ledouble wants you at Rouy; the curé of Farquier is there, and wishes to have a dispute with the Protestants." I had a fever,—it rained; but in two minutes I was on the way to Rouy. My wife would absolutely follow me; especially as she knew they had threatened to assassinate me. We arrived to the great joy of Mr. Ledouble,—we went to Mr. Camus's, where the meetings are holden. The curé saw the people coming in a mass; the friends of the gospel whispered together; he understood that I was come; he put on his cloak,

and nobody could retain him. When I reached the place, the bird had flown. I began the meeting and preached Christ crucified, without making any allusion to the priest, as every body knew what his flight meant. He now wishes to have a private dispute with me. I shall always say no, to such a proposition. Some wicked persons, excited I think by the interested gentleman, seek to trouble our meetings. All means are good with Satan; but He who is for us is called the Mighty, the Faithful.

—
Letters of Mr. Lepoids.

Religious rights assailed and vindicated.

Mr. Willard, introducing the following extracts, remarks:—"It would seem that the party of the clergy, having succeeded in directing the French Revolution, considers itself sufficiently strong to despise even the constitution itself. Léon Pilatte, a young preacher, has been brought before the Correctional Court at Paris and condemned in a fine of 100 francs, contrary to the positive enactments of the National Assembly, guaranteeing the right of meeting to all French citizens. This was effected through the influence of the clergy. There are other indications of approaching troubles. The following extracts cannot fail to interest all who long for the freedom of all men, and especially for the universal liberty of preaching the gospel."

Feb. 2. Eight days ago, the mayor of Givry [pronounce *g* hard], wickedly guided by the curé, came to interrupt me several times in my meeting, asking questions completely out of place. At first I made no answer, but patiently went on; finally I thought I ought to stop him by asking him who had sent him;—he stammered, and then pronounced the name of the Préfet. I showed him the impropriety of his conduct, and promised to hear him after the meeting, if he had any thing to say to me. The hearers became indignant,—they murmured against him,—they talked of putting him out. He then said he would put himself out. I wished to have him stop, and begged him to conduct himself civilly; but it was in vain. As I saw my people becoming animated, I was afraid something worse might happen, and I dismissed

them with the assurance that I would come again the next week, and would, God willing, preach the gospel to them happen what might. Yesterday I received the following letter from the mayor of that same village.

“Sir—I inform you that in accordance with the reply of the Préfet relative to your meetings in the commune, you must, from this day forth, give them up in order to avoid every thing disagreeable, both you and other persons, whom, as yourself, I have confidentially notified; I invite you, therefore, to avoid all disagreeable consequences; I repeat, come no more into this commune.”

What do you think of that, dear br. Willard? But this is not all; the curé de Givry is the one who serves the commune of *Uni-le-gai*, and in this last village he has his singer on his side, who is also *adjoint* of the mayor of the place. You would never divine what happened to us there last Tuesday, in the nineteenth century and under the régime of the constitution of the French Republic of 1848,—a *procès*. A *procès*! say you, do I read right? Yes, you read right, it is a *procès*, and accompanied by the following circumstances. Last Tuesday the singer-*adjoint* went to the friend at whose house the meeting is holden, and ordered him, in the name of the Préfet, to close the meetings. When I learned this news, I sent to the mayor to know exactly what the case was. He replied that, in effect, a letter from the Préfet, in reply to one which had been sent to him, [but of what complexion we are ignorant,] ordered the forbidding of the meetings. From prudence I then dismissed our numerous assembly until we should have taken the necessary steps to ascertain the motives or the legality of this interdiction. The multitude went away in silence; about twenty belonging to the neighborhood staid to hear the singing of a hymn that I was teaching to the child of the house. Suddenly, while we were seated about the fire, the singer-*adjoint* entered, like a furious man, and declared me a *procès* verbal, in the name of the law, “for having holden a clandestine meeting.”

Feb. 10. My letter of 2d inst. undoubtedly failed to reach you; for you would have written me, I think, if you had received it. I therein announced to you that our enemies, ren-

dered furious by the extension of the gospel, had written a calumnious letter against me to the *Préfet de l'Aisne*, and that, consequently, the Préfet had ordered the forbidding of our meetings and my prosecution, if, &c., that after the prosecution was begun, I had written to Mr. Lutteroth. The following is the answer that our worthy friend sent me, dated 5th inst.

“Dear Friend,—I learned with pain from your letter of 1st inst., that you are experiencing new difficulties in the exercise of your ministry. I wish you had named to me the communes where this has happened; for it is necessary to know exactly all the details of an affair in order to enter into it profitably.

“A written declaration, and a receipt of that declaration from the part of the mayor, have always been, and still are, necessary. If you read the decree of 28th of July, 1848, concerning clubs, you will see that several days should intervene between the declaration and the opening. I think the same interval between the declaration and the opening of a place of worship can be exacted. It is very necessary to observe very exactly the prescribed formalities; they are our surety.

“Besides, I have just written to Mr. Falloux, Minister of Worship, to inform him that in accordance with instructions given by the *Préfet de l'Aisne*, new difficulties had arisen in your way; and I have requested him to tell me what formalities must now be observed for the opening of a place of worship. As soon as I shall have his reply, I will haste to send you its contents.

“It is probable that in the new law concerning clubs, express mention will be made of meetings for the exercise of worship; and they will take rank in the category of the most favored meetings. I saw this morning the reporter of the bill, Mr. Crémieux, in order to tell him of the importance which we attach to a text that cannot be interpreted as restrictive of the liberty of worship; and I found him very well disposed. If that bill is adopted, you will be much more at ease, and we shall also. Now, it is necessary to wait, I think, till the minister has replied, before making any new attempts; or if the case is urgent, you must submit to the delays of the law concerning clubs, between the declaration and the opening.

inspiration of my conscience, I must still insist upon a right which you seem to contest in your letter. I am, indeed, a pastor of the Protestant religion, a Baptist, and, as I have always had the honor to tell you, my certificate is deposited at the registry of the tribunal of Laon.

"I have the honor to renew to you, sir, the assurance, &c. V. L."

Feb. 17. It is true that "all things work together for good to them that love God." See; dear br. Lutteroth wrote me this under date of the 14th inst.

"Dear Sir,—I thank you for the new details which you hand me upon the difficulties you meet in the exercise of your ministry. I communicate to Mr. Crémieux, reporter of the law concerning clubs, the passage of the letter of the *Préfet de l'Aisne*, relative to the interpretation which he gives to article 19th of the decree of 28th of July. The intention of that article is to protect liberty of worship; the *Préfet* supposes, on the contrary, that it is restriction. That shews how necessary it is to use precautions against administrative arbitrariness. The Minister of Worship replied to the letter which I wrote him in regard to you. He told me that it belonged to the *ministèrie* to determine the measures to be taken to conciliate article 7th of the constitution with the necessity of tranquillity and public order, and that he has con-

sequently handed my letter to him. One of our friends has taken upon himself to see Mr. Leon Faucher, to speak to him of this affair. I think that the essential thing at this moment is to obtain a general condition which we can invoke in all particular cases.

"Believe, dear sir, in my devoted affection,

"HENRY LUTTEROTH."

I received last Monday a letter from the *Préfet de l'Aisne*, in which he wanted me to go to see him Wednesday or Thursday following. Last Thursday I complied with the invitation. Contrary to my expectation, he received me very well; he no longer contested my right to preach the gospel, and all our conversation was of my belief, of the organization of our church, of the object we had in view, &c. Finally he said to me, "Continue your work, hold your meetings. I will give instructions to the mayors not only to tolerate you, but to protect you and your worship."

Have you not prayed for us at Douai, and is not our God good? I have given Mr. Lutteroth an account of my interview with the *Préfet*. I thank you much for your good letter of the 14th inst. The Lord will keep you among us for our good and for his glory; may he render us all more faithful; may his kingdom come. Tell our young friends to make haste; the harvest is whitening every where and calls loudly for laborers.

Other Benevolent Institutions.

SOUTHERN BAPTIST CONVENTION.

CHINA—SHANGHAI MISSION.

Letter from Br. J. Lewis Shuck.

The letter which follows from br. Shuck, dated Aug. 28, 1848, gives an account of

The new chapel.

I am again, through a kind Providence, permitted to address you from this far off land. Since I last wrote, we have kept up our usual services. A week or two ago, a position for a preaching place in one of the most crowded streets within the walls and in the very heart of the city was offered to us, upon uncommonly easy terms. Every

thing seemed so reasonable and so providential, that we felt it to be our duty to secure the place, which we have accordingly done. With an outlay of about \$200 we shall have a hall which will hold an audience of between four and five, yea, six hundred persons. The upper story is sufficiently commodious to accommodate the entire families of both our native assistants, when we succeed in getting them up from Canton. Yong and Mun have themselves both moved into the upper story, while the workmen are now turning the whole lower story into a chapel.

The brethren will be able to preach in a few weeks, and it is a matter of great

thankfulness that they shall have a most eligible place in which to exercise their gifts; and where I sincerely hope we all may have much to encourage us in our work. We hope to have preaching there every night and three times on the Sabbath; and such is the advantageous position of the place, that we fully anticipate a large congregation every time we preach. The front entrance upon the street is eleven feet wide. It is jammed in among other buildings, yet the main building is so located as to secure air, light and quiet. I trust the Lord has guided us in this new measure, and that it may result in glory to His name. The plot of ground about which we wrote as so admirably situated for the erection of a chapel is still for sale. Dr. Boone is about closing the bargain for his new chapel. Mr. McKlatchie's chapel fund, I mentioned to you in my last, has arrived. The London Missionary brethren have decided to erect *two* more chapels.

A week ago we had the pleasure of welcoming at Shanghai our friend and brother, Mr. Dean, who has come up from Hongkong in search of health. He is now lodging with me. Br. and sr. Percy we hope to greet in a few days, as they were arranging to leave when br. Dean left. The weather is here now becoming cool and delightful in the mornings and evenings, and we hope the health of our invalid friends will soon be quite restored.

The Tie Chew brother I spoke of in my last, continues to aid us every Lord's day. He speaks the Mandarin, and is well understood by the congregation. Br. Dean has, of course, met him here, and says he is a member in good standing in his church, and should be glad if we could employ him to advantage. Br. Dean will join us soon in our missionary excursions into the interior, and we design taking him (the Tie Chew) and Mun with us. We could find an abundance of work here for him to do, did our funds admit our giving him a commission. He is a staid and elderly man, lost his wife some few years ago, and his four children are all married. He was at Hongkong a few months ago, and br. Dean told him there they hope to be able to give him employment as an assistant in six or eight months.

On the 16th of October, br. Shuck again writes as follows:—

Opening of the new chapel.

Yesterday being Lord's day, we opened, for the first time, our new place of worship within the walls of the city. I have been more of an invalid than a well man for about seven weeks, and did not make my calculations to preach at the opening

yesterday, but when the hour arrived, the temptation was too strong, and I really felt it good to find myself speaking from a *pulpit* once more. Yong and Mun also preached, and we had a fine congregation of about *four hundred* people. Brn. Yates and Tobey with Yong and Tseang attended the afternoon service in the city, while Mun and I attended at the chapel place on our premises. Pray for us that the Master would condescend to bless our feeble endeavors to promote His glory among this great heathen people. To get our new chapel place ready has been a severe tax upon our time, strength and patience. You have no idea of the positive and trying inefficiency of almost every sort of Chinese you may have any thing to do with. When we become able to secure lamps, we design having preaching in the city every night. The position is so admirable that we can have large congregations at all times. Our mission should have as many preaching places as it has missionaries, each missionary preaching in them alternately, and should have besides a large and respectable foreign-built chapel, in which each missionary would also preach alternately, and in which we might hold all our church and society meetings, and administer baptism and the Lord's Supper. At the same time, *if properly sustained from home*, we could carry on efficient operations in preaching and book distribution among the surrounding cities, towns and villages. I find myself constantly burdened with a pressing anxiety, that the Board would so sustain us as to enable us to bring the whole present moral and physical force of our Shanghai mission into full missionary action.—*Southern Bap. Miss. Journal.*

LETTER FROM YONG SEEN SANG.

The readers of the Journal will be gratified to read the subjoined epistle from the native Chinese preacher, Yong Seen Sang, who accompanied br. Shuck in his recent visit to this country. The style is peculiar, and all who heard him when in our midst, will recognize it. His reference to the Divine sovereignty in the bereavements and trials of the mission, cannot but affect the heart, and we hope his appeals to the churches to send out other laborers, will excite becoming solicitude, prayer and liberality.

“Our Middle Kingdom formerly heard nothing of the name of Jesus, therefore there were none of us who understood how to serve him. Afterwards teachers of foreign countries entered the Middle Kingdom and preached, and thus in our country we

are beginning to be able to hear about Jesus, that he is the Savior, Redeemer of men's sins and able to save the soul. Therefore have I been able to become a disciple of Christ. And still more, our great Emperor has allowed the privilege at five ports, of erecting chapels; and in the district and city of Shanghai the people who come to give ear to the doctrines of the Savior are not a few. Notwithstanding the teacher Clopton has died and the healing teacher James has also died, and now the teacher Tobey, his wife being greatly sick, cannot attend to mission affairs, must return to his native country; still life and death are entirely with the true God. We look to you, great teachers of the churches, entrusted with Christ's affairs, again to send more laborers to the inner land (China), to preach and teach the gospel, in order that the souls of many may be saved. Many more are words which I do not write you, only sending you these few sentences to communicate with you. I wish you peace and happiness, and all your family likewise. I beseech the teacher, that night and morning he would pray that China may soon confide in Christ.

"I send compliments to Jeter, the great pastor, wishing him happiness and peace. Sincerely do I present this to the great teacher, Taylor.

"From his younger brother, Yong Seen Sang, respectfully."—*Ib.*

LONDON MISSIONARY SOCIETY.

Attention of the people to the Word of Life.

Our latest correspondence from this vast empire is highly animating and hopeful. The encouragements of our brethren are increasing, and, with the blessing of the Most High, a plentiful harvest will, at no distant period, reward their toils. In the northern provinces, the field of labor, in all its wide extent, is daily becoming more easy of access, and the multitudes, over whom for ages the shadow of death has hung in unbroken gloom, are beginning to lend a willing ear to the words of eternal life. The breaker-up of the way has gone before the messengers of salvation, and the path to victory no longer appears doubtful or obscure. The willingness of the people to listen to the truth, their freedom from prejudice against those who proclaim it, the deserved contempt in which the native priesthood is generally held, and the neglected state of the temples of idolatry, conspire to prove that the Chinese have grown weary of their ancient delusions, and are now looking for a better hope.

May the Spirit of the Lord speedily descend upon these myriads of dissatisfied and restless spirits, and bring many of them into the way of peace!

The several facts mentioned in the appended statement from Mr. Milne, dated Shanghai, Oct. 13, will be found to illustrate and confirm, in a very remarkable manner, the preceding remarks:—

Our itinerant labors (writes Mr. M.) have been continued both in the neighborhood and at a distance. Wong-shan-yet, the colporteur, in addition to his frequent visits to the chapel, lately went to Hang-chan, a large and populous district, about 150 miles distant. He has reported very favorably of his visit, and of the willingness of the people there, as at other places, to hear and receive the Word of God.

April 16. Went to Lung-hwa, a village about six miles distant. It is a place of small consequence in itself, but as connected with Shanghai, it is rendered famous by an annual feast that is held there. On occasion of the last feast, great crowds of people were assembled, to whom we gave tracts and preached. We witnessed the servile prostrations of the worshippers, chiefly women and children. The priests appeared to be a very degraded set of men, whose professed and manifest object was merely to get a sufficiency of rice. In their presence we spoke fully and fearlessly about them, to the evident gratification of the people, who also listened attentively to the message of life and salvation. The idols and temples were in a sad state of neglect, though we do not look upon that as any proof, in itself, of the decline of idolatry.

20. Went to Nanziang, thirteen miles distant. It contains a population of about 50,000, and is of considerable commercial importance. Our time being limited, we hastened directly towards one of the principal temples by a side-street, distributing tracts, which were willingly received, as we went along. Though we did not expect a large assembly at the place of meeting, we were pleased to find the news of our arrival had so spread, that Dr. Medhurst had, in a short time, a congregation of about 800 people, to most of whom he preached, for the first time, the words of everlasting life. We were much pleased with the attention of the audience, though their appearance indicated an extreme of ignorance and unconcern about divine things.

May 1. Visited Kong-Wan, about five miles from Shanghai. We had been informed that a great feast would be celebrated to-day in honor of the idol, and

that there would be a large crowd of people present. On reaching it, we were astonished at the vast assemblage already in the town, and the myriads who were piling into it from every quarter. It was estimated that there were not less than 100,000 people. We walked through the streets, distributing tracts; and Dr. Medhurst preached twice, on one occasion to about 700 at once. We repaired thither on the following day also, when Mr. Milne enjoyed a favorable opportunity for testifying against the follies and sins of heathenism. The people quietly and approvingly listened; and, though surrounded by all the symbols of idolatry, and by multitudes eager in the practice of it, we were not in the least molested or annoyed. At such seasons we seldom observe any thing of a publicly immoral or indecent character, as is the case on similar occasions in India: still so much is done to amuse and excite the people in favor of the prevailing customs, that the permission to go amongst them in the discharge of our work augurs well of future success. We do not believe that the people indulge the slightest prejudice against us as missionaries; on the contrary, we are persuaded, that, when they are brought to know our object, it will be approved and esteemed. Happy sight will it be, when, instead of such a vast concourse of human beings collected for idolatrous purposes, many shall be gathered together in different parts of the land for the worship and service of God.

20. Visited Nan-Wai, about twenty-five miles distant. It is a city of great extent, and contains a population probably of 40,000 or 50,000. This place had not been visited for a considerable time, but the people, on recognizing the design of our mission, crowded round us, seemingly resolved to obtain books at all hazards. We endeavored to act as prudently as possible, but were speedily relieved of our burden. Still we experienced no inconvenience except from the intense eagerness of the people, and could only lament that so many immortal souls were otherwise entirely destitute of divine truth. Though not at all aware of the importance of what they so anxiously sought, we hoped it would not be lost upon them, but that they would be led to esteem and value scattered portions of the Word of God as leaves of the tree of life which are for the healing of the nations. We observed in this place an unusual number of intelligent-looking and well-disposed persons, who received our books with politeness and apparent pleasure.

Increase of disciples at Hongkong.

While in the north of China, the knowledge of salvation is extending, and the growing hope of an abundant harvest cheers the heart of the husbandman,—in the south, our brethren are rejoicing over the fruits which they have already gathered. Our readers will be gratified to learn that the Chinese church at Hongkong has recently received four additional members to its fellowship. Writing on the 24th of November last, our brother, Dr. Legge, supplies us with the following information relative to these new disciples, and the circumstances under which they were admitted to the baptismal ordinance:—

On the Lord's day, the 12th inst., it was our privilege to receive four Chinese into our fellowship by the ordinance of baptism. Two months ago I informed you, that so many as fifteen Chinese had signified their wish to make a profession of faith in Christ. We have had many interviews with them; and, in the beginning of this month, all the members of the mission, with our Chinese brethren, met to consider their several cases. Of some we were compelled to stand in doubt; of others we thought very hopefully; but, in regard to these four, we saw it our duty to interpose no further delay to their public recognition as Christian disciples.

Of these four candidates, one is an old man, but the others are young, having been pupils in the school. They are nearly of one age, eighteen or nineteen. The letter addressed to me by the second affords strong proof that the writer is a brother in Christ. It shews that his present proceeding has arisen from no hasty determination. On the morning that he first signified his wish to be baptized, I asked him for how long a period he had thought of becoming a Christian. "For years," was his reply, "but the fear of man, and especially of my parents, kept me silent." "But now," I said, "your parents will be angry with you." With much emotion he answered, "I know that: but I have thought much and long about it, and I now wish to be baptized. It is better that my parents should be angry with me, than that God should cast me off."

It is gratifying to state, that his father unexpectedly consented to the baptism. We advised him and his companions, immediately after their application, to write to their parents, informing them of their intention, and entering fully into the reasons of their conduct. The letter of A-Cheong was a remarkable production,—long, lucid, and deeply pathetic. I for-

warded it, and that of A-King, with a letter from myself, to each of their fathers. A-King's father has not yet replied to me, and to his son he sent merely a brief note, telling him to defer his purpose; but the father of A-Cheong replied at length, both to his son and to myself, giving his full sanction to the baptism.

The third, A-Ch'heong, had not the same difficulty to contend with, being nephew to our excellent colporteur, A-Sun, on whose recommendation he was received into the school, and who previously stipulated with the parents, that if their son, during the course of his education, should wish to profess Christianity, they would interpose no obstacle.

A-King, as well as A-Cheong, had long been convinced of sin, and of his duty to declare himself on the Lord's side. He referred to a conversation which he had with myself in 1844, from which he dated his full conviction of the folly and sinfulness of idolatry, and of the necessity of faith in Christ. The question was put to him, "Have you ever worshipped idols since then?" There was a pause before he gave his reply: "When I went home I was overcome with fear, and yielded to the will of my father, and worshipped my ancestors; but I can never do so again." The confession evidently relieved his mind. He is a lamb of the flock, and we confide him to the care of the great and good Shepherd.

The first Christian impressions of A-Ch'heong date also several years back. They were awakened before he entered our school at all, by the family worship observed morning and evening in A-Sun's house.

Three more youths in the school are applicants for baptism, besides ten other persons; and, throughout the town generally, there is no small stir about this *new way*. May God enlarge his blessing upon us! At this season both we and our Chinese brethren require a double portion of the spirit of prayer and of wisdom.—*Miss. Mag. and Chronicle.*

CHURCH MISSIONARY SOCIETY.

Central Africa.

Exploring Tour.

No sooner had the missionaries established a footing on the continent of East Africa than they began to look north and south, and to the unknown regions of Central Africa on the west, and to devise schemes of missionary operations for compassing the whole land.

Mr. Rebmann thus commences the nar-

ative of the first journey, in a letter dated Oct. 27, 1847.

After the day had been fixed, and guides hired for the journey, various hindrances were thrown in the way of the expedition by the natives; some of whom wished to extort large presents for permission to pass through their tribes, while others were opposed from the apprehension that if Europeans once visited the interior, their monopoly of the trade would be invaded. When the determination of the missionaries was unshaken by these hindrances, some of the chiefs threatened to destroy their houses and property if they went. Upon this the missionaries appealed to the Governor of Mombas, and obtained from his superior authority permission to take the journey. Dr. Krapf was obliged to relinquish his purpose of accompanying Mr. Rebmann, on account of his uncertain health. Eight persons were engaged to accompany the missionary, forming a small caravan. He set out on the 14th of October, "after we had encouraged each other with the glorious promises contained in the 49th chapter of Isaiah, and recommended ourselves to the care and protection of Almighty God."

In the second day's journey, at the distance of thirty miles from Rabbay Empia, they arrived at Endangn, "which is not the name of a village, but of the eastern boundary of a vast desert, which spreads itself between it and the mountains of Taita." Of this place Mr. Rebmann writes:—

Elevated at some 100 feet above the desert, the situation commands a good view over it, in the back ground of which the noble mountains of Taita aspire to the clouds, to a height of 4,000 to 5,000 feet. The desert is fully sixty miles across. Of its extent from south to north I can, as yet, hardly form an estimate; but so much is certain, it must be considerably greater than its extent from east to west, and must be supposed to reach to the Galla country, from which quarter the desert has been infested for many years past. Certainly the character of the desert is such as to allow the savage enemy to make the most sudden inroads for murder and rapine, as it nowhere presents an impenetrable jungle, while it is sufficiently wooded to hide a very strong enemy.

On the morning of the 19th Mr. Rebmann reached the foot of the mountains, and after a walk of about four miles arrived at the village of Makwasini, which is situated about a third of the distance up the mountain. "Three high mountains,

forming a triangle, inclose the Taita country. The inhabitants are estimated at 170,000 souls. The Taita language belongs to the Suaheli family. Mr. Rebinann spoke in the Kinika dialect, and was pretty well understood. The journal proceeds:—

I could see nothing of Makwasini until I had come quite close to it, as it was situated between large rocks and stones, projecting some twenty feet out of the side of the mountain. It was on one of those rocks that I saluted the first assembly of people in the village, and among them one of the principal elders of the place, who offered me a cottage which he always has ready for strangers. They had been previously apprised of an European coming to them, and several men of the village had already seen Dr. Krapf and myself in our cottage at Rabbay Empia; on which account my appearance among them did not particularly excite their curiosity and astonishment. Their character appeared to me very ungainly and heavy, but composed and quiet, and not of the talkative disposition of the Wanika.

Ample opportunity was presented to me of sowing the precious seed of the gospel into their hearts; telling them that also on their account the Son of God came down from heaven to rescue them from the power of Satan, and to make them happy forever. At another time I gave my journey a spiritual turn, saying that as I had not known myself the way through the desert to come to their country, so they did not know the way to heaven and to eternal happiness; but wanted a guide to lead them there. Now that guide was Christ, who had also prepared the way, that all might find it that heard his word, and believed it in their hearts. Explaining to them the use of my bible, I compared it with bodily food, telling them that as our bodies wanted food to sustain them, so our spirits wanted appropriate food to keep them alive by knowing God and Jesus Christ His Son. I especially took care to shew them the sinfulness of all sorcery, augury, looking after the bowels of animals on the arrival of a stranger, in order to know whether he will bring good or bad things. As to the latter case I told them expressly, that they ought to look on myself, and judge from my words and deeds whether I was a good or a bad man; to look after the bowels of an animal could be of no avail. But though they could not deny the truth of my words, they still practised their own custom, and looked after the bowels of a goat which had been slaughtered to be eaten by my men. When I was told that they had seen good,

I replied that I did not care for it, because I knew from a better source what was good or bad, while to practise augury was greatly sinful in the sight of God, and greatly deserved his just anger. The darkness and superstition of this people are great; but the gospel light will disperse it.

Mr. Rebinann spent only two days in Taita, and then returned to Rabbay. He thus concludes his account of this excursion:—

As to the question of establishing a mission at Taita, I can only say that there exist no difficulties that would render it altogether impossible. On the contrary, there are some encouragements held out to the missionary, that might induce him to wish to begin his work there as soon as possible. For,

1. There is not so much of the Mahomedan influence, which among the Wanika proves a considerable barrier to the introduction of Christianity; for whenever we are speaking of Christ to an Ennika, he immediately thinks that Christ was our prophet just in the same way as Mahomed was the prophet of the Suaheli.

2. The Taita people live in compact villages, more than is the case with the Wanika tribe of Rabbay, which is very much scattered indeed on their plantations, so that the missionary can scarcely ever address himself to a considerable number of hearers.

3. The character of the people is free from that savageness which would render it unadvisable for one or two individuals only to reside in their country; and rather displays much composure, gravity and quietness, as is generally the case with people living in mountainous countries.

4. The climate may be considered excellent, and at some places I believe something of Alpine air and Alpine water are to be enjoyed, while the productions of the country would afford the most necessary articles of food.

Second journey.

The second missionary excursion was made by the two missionaries along the coast, in a small Arab vessel hired for the purpose, with a view to visit, if possible, the river Jub, and investigate the opening which it may afford into the interior. They set sail on the 23d of November, and passed the river Ozi and the island of Pata; but the monsoon changing on the fifth day, they were unable to accomplish their main object, and were compelled to return southward.

The emotions excited in the minds of the missionaries when within sight of the

Galla country are thus described by Dr. Krapf in a letter dated Dec. 9 :—

At the northern bank of the Killefi the Dahalo country begins, and in the west the Galla territory of the Berrarata tribe. Having passed the Killefi, we saw to the north-west the top of a high and black mountain, which rose behind a lower mountain range that springs out from the Wauika country, and is a continuation of the mountains of Rabbay, Ribe, Kambe, Dshibana, Dshogni, and Kaooma. On the top of the said black mountain the town Sahaki is said to be situated. It is the place to which the Galla resort in all weighty concerns referring to their tribe; and no doubt many destructive war expeditions have been planned there; and

the terrible Moru, or High Priest, in the Drnid manner of old, has inspected the entrails of slaughtered animals. Who can know how much misery and woe may have gone forth from this anniversary of the devil? For such places are the high schools of the heatben, and these are entirely under the influence of the father of lies and murder. But we will not despair, for we know our Lord Jesus Christ, who has given his life also for the Galla, can and shall in his time erect an evangelical school at Sabaki. The spirit within us sighed for the coming of this time, and in the name of our Master we took already possession of the place, though at present we cannot even think of setting our foot on that part of the Galla coast, from the ferocity of its inhabitants.—*Miss. Reg.*

Miscellany.

A History of American Baptist Missions in Asia, Africa, Europe and North America. By William Gammell, A. M., Professor in Brown University. With Maps and an Appendix. Boston. Gould, Kendall & Lincoln. 1849. 359 pp. 12mo.

We welcome with unfeigned pleasure this new contribution to the literature of Christian missions. For its plan and execution, and for the interest which it gathers around subjects in themselves deeply interesting and truly sublime, it will be attractive no less to the readers of general literature, than to those who approve and love the work of missions. Among its chief excellences are its method, its accuracy, its just views, and the general impression which it is suited to produce.

As to the plan,—the author relates the history of the several missions in his own words, presenting a concise and luminous narrative of each. He gives sufficient references to the documents from which his materials are drawn to satisfy the critical inquirer who wishes to make original investigations; but in point of style and manner, for the uses of the general reader, this method is immeasurably superior. The history of the missions is accompa-

nied by seven accurate maps of the regions to which they relate:—1. Burmah and Siam. 2. Tenasserim Provinces. 3. Arracan. 4. China. 5. Assam. 6. Teloo-goo Country. 7. Bassa Country. It is an interesting fact, illustrative of the accuracy of these maps, that on being shown to the two Assamese young men, now in this country, they instantly pointed out on the map of Assam, their own residence and the neighboring places with which they were acquainted, the rivers on whose banks they had travelled, and the mountain ranges which they had crossed, in first coming to the mission where they enjoyed their earliest religious instruction.

The work is divided into twenty-four chapters. Chapters I—XV contain the history of the Burmah Mission, including the complete account of the organization for missionary purposes of the Christian community at home, and the narrative of the initial efforts of American Baptists in the great enterprise. Chapter XVI is on the Missions to Siam and China; XVII, Assam; XVIII, Teloo-goo; XIX, Western Africa; XX, France; XXI, Germany and Denmark; XXII, Greece; XXIII and XXIV, North American Indians. The Appendix contains valuable Tables of

the Missions; the Missionaries of the Union; Missionaries deceased while connected with the Missions; Contributions of the various States from 1815 to April 1, 1849, together with the Constitution of the Union.

The volume is written in an easy and elegant style, which, in connection with the interest of the subject, bears on the reader insensibly page after page, each

successive page opening some new scene of attraction. It is worthy of the high station and name of the author; and it will add to his well-earned reputation to have made so valuable a contribution to our Christian and missionary literature. The volume is sold at seventy-five cents per copy, and we hope will add to the pecuniary resources of the American Baptist Missionary Union.

American Baptist Missionary Union.

ARRIVAL OF MISSIONARIES.

The Rev. Mr. Bronson and family and Mrs. Cutter, of the Assam Mission, with two Assamese youth of Nowgong Orphan Institution, arrived at this port on the 5th ult. The voyage, we are happy to learn, has been highly beneficial to the health of Mrs. Cutter and Mrs. Bronson, and the prospect is favorable for their entire recovery.

By letters from Calcutta of March 5 and 7, we learn that the missionaries, Messrs. Moore, Van Meter and Benjamin and their wives and Mrs. Brown, who sailed Oct. 21st in the *Cato*, had made a pleasant passage of about four and a half months. To this, however, we are constrained to make one qualification. The missionaries who have been connected with this Board, have sailed with commanders whose sense of propriety and self-respect, if no higher consideration, secured to the passengers honorable and courteous treatment, with exceptions exceedingly rare, of which, we are pained to state, this is one.

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*E. L. Abbott*, Oct. 12, 18.—*J. S. Beecher*, Dec. 19, Jan. 19, 1849.—*L. Ingalls*, Oct. 20, 31, Dec. 21, 31, Jan. 23, 24, 1849.—*H. S. Van Meter*, Feb. 17; *Mrs. V. M.*, March 8.

MAULMAIN.—*J. G. Binney*, Jan. 2. *J. M. Haswell*, Dec. 18. *H. Howard*, Dec. 21.—*A. Judson*, Jan. 22.—*F. Mason and others*, July 31, *Mr. M.*, j. Nov. 25—Dec. 19—Jan. 19—Dec. 19, Jan. 17, 22.—*T. S. Ranney*, Dec. 20,

Jan. 17, 22.—*T. Simons*, Jan. 23.—*E. A. Stevens*, Dec. 19, j. Dec. 4—7.—*L. Stilson*, Dec. 20, Jan. 22.

TAVOY.—*C. Bennett*, Jan. 4.—*E. B. Cross*, Oct. 11.

ASSAM.—*Mission*, June 20, 1843.—*C. Barker*, Sept. 22, Nov. 6, Feb. 7; *Mrs. B.*, Dec. 27.—*N. Brown*, Dec. 13; *Mrs. B.* March, 5.—*O. T. Cutter*, Oct. 12, 16 (2), Jan. 8, Feb. 7 (2).—*A. H. Danforth*, Sept. 21.—*I. J. Stoddard*, Dec. 18.

SIAM.—*Mission*, Dec. 31.—*J. H. Chandler*, Sept. 21, Jan. 10.—*J. T. Jones*, Sept. 25, Jan 5, 8.

CHINA.—*Mission*, Dec. 26.—*W. Dean*, Nov. 30, Dec. 29 (2), Jan. 23, 24.—*J. Johnson*, March 29, 1843.—*E. C. Lord*, May 20, 1843, June 8, 26.

TELOOPOOS.—*S. S. Day*, Feb. 22.—*L. Jewett*, Feb. 21.

FRANCE.—*T. T. Devan*, March 22.—*E. Willard*, April 4, 7, 11, 16—18.

GERMANY.—*J. G. Oncken*, April 13.—*G. W. Lehmann*, March 23.

GREECE.—*A. N. Arnold*, Dec. 9 with j., Feb. 7, March 9 (2).

CHEROKEES.—*E. Jones*, Feb. 24, March 26.—*H. Upham*, April 9.

SHAWANOGES.—*F. Barker*, March 14.—*J. Meeker*, April 22.

TUSCARORAS.—*A. Warren*, March 26.

DONATIONS

Received in April, 1849.

Maine.

A friend to missions	25,00
Topsham, ch., David Scribner tr., to cons. William Barron L. M.,	100,00
Jefferson, 1st. ch. and soc. 33,00;	
“Young Men's Concert”	
15,00,	53,00
Warren, ch.	30,00
Wiscasset, John Sylvester	5,00
	— 213,00

New Hampshire.

Rumney, “H. T.”	20,00
New Hampshire State Convention, Geo. Porter tr., for Karen	

Miss., 75,00; for Burman Mission 25,00,	100,00
Swanzy, Silas Parsons, to cons. Mrs. Mark Carpenter and Mrs. D. G. Mason L. M.,	200,00
South Hampton, ch., mon. con.,	9,00
A female friend to missions, for the Burman and Karen Miss.,	10,00
	<u>339,00</u>

Massachusetts.

Chelsea, 1st ch., Southwick Bryant tr., mon. con.,	100,00
Mansfield, ch.	3,66
Old Colony Asso., Samuel Norton tr.,	74,73
South Reading, Miss E. Wetherby	10,00
Sudbury, Levi Goodenough	10,00
Boston, Bowdoin Square ch., Otis Tufts, for his L. M.,	100,00
Dedham, Mill Village, Miss Emily Preble, for Arracan Miss.,	10,00
Winchendon, Mrs. Matilda White	1,00
Sandisfield, Simeon Sears	2,00
Plymouth, ch., mon. con.,	16,00
Worthington, Mrs. Betsey Abbott	1,00
Middlefield, John Newton, for Burman Miss.,	10,00
Worcester, 1st ch., Juv. Miss. Soc., C. E. Converse tr., to educate a Karen boy named S. B. Swaim,	25,00
Easton, a friend	5,00
Raynham, ch. 14,56; Beverly 1st ch. 62,00; per Rev. J. F. Wilcox, agent,	76,56
	<u>441,95</u>

Rhode Island.

Lippitt and Phenix, ch., per Rev. J. F. Wilcox, agent,	60,00
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Connecticut.

New London, Mr. Latham 50,00; Tolland, ch. 5 00; Willington, Rev. J. H. Vinton 45,00; to cons. Rev. Rodolphus Weston L. M.,	100,00
Stonington, Rev. A. Palmer, towards sup. of a native Karen preacher,	5,00
Connecticut Bap. State Convention, W. Griswold tr, Suffield, Parks Loomise, to cons. himself L. M.,	100,00
	<u>205,00</u>

New York.

New York city, Amity St. ch., David Hawes tr., 335,78; mon. con. 75,00,	410,78
St. Lawrence Co. Miss. Soc., Jonah Waid tr., to cons. Rev. O. W. Moxley L. M.,	100,00
Rochester, Epaphras Wolcott,	10,00
	<u>520,78</u>

Pennsylvania.

Philadelphia, Spruce St. ch., per Rev. G. S. Webb, agent,	135,00
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Maryland.

Baltimore, Virginia A. Wilson	20,00
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District of Columbia.

Washington, E. St. ch., Juv. Miss. Soc., R. W. Wilcox tr., to sup. a Karen youth named Geo. W. Samson, under the care of Rev. F. Mason,	25,00
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Ohio.

Zanesville, Market St. ch.	75,00
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Indiana.

Harrisburg, Miss Rosinda Barrett	2,00
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Illinois.

Decatur, ch, Samuel C. Allen sec.,	10,00
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Iowa.

Kesanque, Miss E. Stanwood 50c.; Mrs. E. A. Morrell 50c.,	1,00
	<u>\$2050,73</u>

Legacy.

Hopkinton, N. H., Miss Pharo-zine C. Kelly,	50,00
	<u>\$2100,73</u>

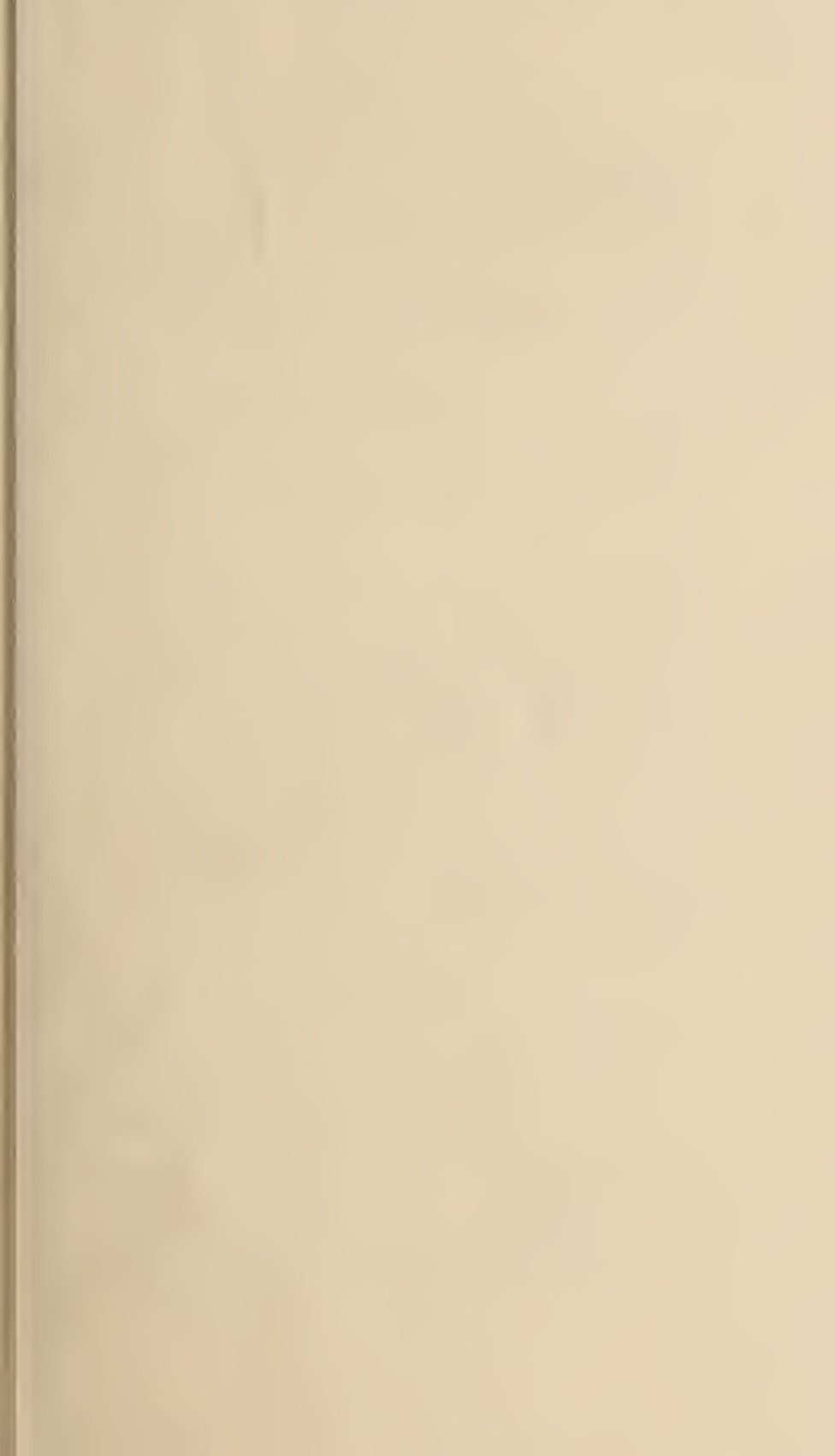
The Treasurer also acknowledges the receipt of the following sums from the American and Foreign Bible Society, viz. —

For translating and printing the scriptures in China,	1000,00
For do. do. do. in Karen,	500,00
	<u>\$1500,00</u>

BOXES OF CLOTHING, &c.,

From Jan. 24 to May 11, 1849.

Mass., Charlestown, Judson Miss. Soc. of 1st Baptist ch. and cong., Miss C. Haynes tr., for Mr. and Mrs. Bingham, a box of clothing,	16,16
do., Brookline, Ladies' Benev. Sewing Circle of the Bap. ch., for Miss E. S. Morse, a box of clothing,	44,00
Vt., Derby, Fem. Miss. Assoc. of the Bap. soc., per Ann A. Norcross, for Miss H. H. Morse, a box of clothing,	40,00
do., Middletown, a box of clothing (no advice) for Mrs. Mason.	
do., Hindsburgh, Austin Beecher, for Rev. J. S. Beecher, a cask of dried apples,	2,25
Conn., Willington, per Jonathan Weston, for Miss Miranda Vinton, a box of clothing.	
N. Y., New York city, I. Newton, Esq., for Rev. A. Judson, D. D., a box of clothing, &c.	
Penn., Philadelphia, Mrs. J. W. Roberts and Mary Ann Longstreth, for Rev. A. Judson, (received in October, 1848, and omitted in the January number of the Magazine,) a box of clothing,	150,00
do., do., a box of sundries (no advice) for Rev. A. H. Danforth.	



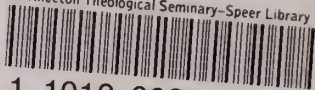
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